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Kung-Fu, or Tauist Medical Gymnastics, by John Dudgeon, [1895], at sacred-texts.com

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OR

TAUIST MEDICAL GYMNASTICS.

BY

JOHN DUDGEON, M.D., C.M.

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Movements for the development of the body and for the prevention and cure of disease were known and practised in the most ancient times in all countries. We find gymnastic exercises forming a part of the religion of the ancients. The great heroes of antiquity either instituted, restored, or took part in them. Poets made them the theme of their verses; and so, by immortalizing not only themselves but their victors whose fame they celebrated, they animated the Greek and Roman youth to tread in similar steps. Such exercises were then indispensable, the use of fire-arms being at that time unknown. The body required to be strengthened, and health to be confirmed and inured to fatigue. Contests were generally decided in close fight, by strength of body. Hence the origin of gymnasia, where the science of movement, as it were, was taught, and which were always dedicated to Apollo, the god of physicians. The Greeks owed much of their mental greatness to these exercises. They formed one of the three great parts into which all education was divided,

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and this branch was the more important in that it did not cease at a certain period but was continued through life. The Greek effort in education seems to have been directed to the attainment of a sound mind in a sound body, and it was on this account that their physicians and philosophers placed well-regulated exercises as of first importance. We know that the officers of these institutions were recognised as physicians. Exercises of all kinds, such as walking, dry-rubbing or friction, wrestling, etc., were a few of the common aids of physic, as they were termed by Asclepiades, who did so much to bring them into repute. The term *athletae* might most appropriately be applied to the Chinese Taoist priests, the Greek word *athlos*, from which it is derived, being similar in meaning to kung fu. In other respects, however, they resemble more closely the *Agonistae*, who followed gymnastics solely with the view of improving their health and strength; and who, although they sometimes contended in the public games, did not devote their whole lives, like the *Athletae*, to preparing for these contests.

Gymnastics became a part of medicine shortly before the time of the "Father of Medicine;" and, according to Plato, as a means of counteracting the bad effects of increasing luxury and indulgence. It soon passed into a complete system, as already indicated. The gymnasia were often connected with the temple services in Greece where chronic ailments, through bodily exercises, baths, and ointments, could be cured. Aesculapius came to be considered the inventor of bodily exercises. Plato styles two of these Greek gymnasts, who cured disease, the inventors of medical gymnastics, Iccus of Tarentum and Herodicus of Selymbra. The latter in particular made

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use of them for medical purposes, which is the reason he is considered to have been the first inventor of this art. Plato relates that the latter was himself ill, and sought what gymnastic exercises might conduce to his recovery. He gained his object, after which he recommended the same method to others. Before his time, dietetics was the chief part of medicine. It was he who advised his patients to undertake the journey from Athens to Megara, a distance of 180 stadia, equal to 6 German miles, and back. Hippocrates, who was one of his pupils and superintended the exercises in his palaestra, tells us that Herodicus cured fevers by walking and wrestling, and that many found the dry fomentations did them harm. In consumption, he advised the patients to suck women's milk from the breasts, a practice found existing in China at the present day among the old and debilitated. Galen mentions Premigenes, who was great in the peripatetic theory and wrote on gymnastics.

Other ancient nations besides Greece and Rome seem to have been early convinced of the importance of a knowledge of the means of preserving health. Among the Hindu

legislators, we find laws enacted with this object; and, with the view of enforcing them and making them obligatory, we see them joined on to religion, just as in China we find similar precepts extensively pervading their sacred books. The Chinese, like the Hindus, have quite a large number of works on the means of retaining health. These have reference to climate, seasons, time of the day, food, bathing, anointing, clothing, housing, sleep, etc. Exercise receives always a high place in all such works; for it increases strength, prolongs life, prevents and cures disease by

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equalising the humours, prevents fatness, and renews and increases the power of resistance. In the Book of Rites (1,000 B.C.), we find archery and horsemanship laid down in the curriculum of study to be pursued at the National University. At the present day in China, besides the exercises involved in Kung-fu, the various exercises that prevail in Europe are practised publicly and privately by all classes, especially by the Mantchus, and to a much larger extent than among ourselves. Our present mode of warfare has done much to put an end to gymnastics as a part of education and a means conducive to robust health. The ancients may have esteemed them too highly, just as the moderns neglect them too much. True philosophy points to the golden mean as the place where truth is to be found. There are evils front inactivity as well as evils from excessive exercise; but gymnastics, when practised under proper control, must be invaluable in ensuring good health, a clear intellect, and in curing many complaints. Preventive medicine is coming every year more and more to the front, and gaining more attention and importance. The present age seems to be more alive to the importance of gymnastics than any preceding age of modern times. We find them introduced by enlightened teachers into many of our schools and warmly advocated by many medical men. Treatises on this subject are published yearly. One author considers hygiene to be the most useful sphere of the physician, and he believes that the subordinate value of therapeutics may be proved by statistics. Another writer, also a German, speaks of gymnastics as the principal agent for the rejuvenescence of body and mind.

But it is necessary to trace the rise of this subject in China somewhat more particularly.

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The first mention in Chinese history of a system of movements, proper to maintain health and cure disease, dates back to pre-historic times, the time of the Great Yu, when the country was inundated, and the atmosphere was nearly always wet and unhealthy, and disease overflowed, so to speak, the earth. The Emperor ordered his subjects each day to take military exercise. The movements, which they were thus obliged to make, contributed not a little to the cure of those who were languishing, and to maintain the health of those who were well.

Premare refers to the same tradition, where he says in his researches of the time anterior to the Shu Ching:--In the time of Yu, the waters did not flow away, the rivers did not follow their ordinary channels, which developed a number of maladies. The Emperor instituted the dances named Ta Wu (#), the Great Dances. The native author, who reports this tradition, adds that the life of man depends upon the union of heaven and earth. The subtle material circulates in the body; and, if the body is not kept in movement, the humours do not flow, the matter collects, and from such obstruction disease originates. The great philosophers explained in a similar way the cause for the most part of maladies. But that which is specially remarkable in the Chinese tradition is that moisture and stagnant water are considered the source of the endemic and epidemic maladies, and that an efficient means to prevent them consists in the regular exercise of the body or in the circling dances. These movements tend in effect to produce a centrifugal result, from the centre to the circumference, very suitable to restore the functions of the skin, and to give tone and vigour to the whole economy. These dances form part of the institutions of the Empire.

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We read also in the Shu Ching that the Emperor Yu ordered the dances to be executed with shields and banners. These two sorts of dances were the first sanctioned in the Li Chi, or ritual of civil and religious ceremonies. Great importance was attached to the regular bodily exercises. Like as in Greece, to sing and dance well constituted a good education. Even to the present day, the people take to exercises, in order to give themselves bodily strength and as much suppleness as possible; as, for example, the exercises of the bow and arrow, throwing and catching a heavy stone with a hole cut in it with which to provide a handle, heavy bags of gravel, the bar with the two circular heavy stones at the ends of it, the various feats of jugglery, etc. This taste for bodily exercise is one of the fundamental maxims which have not ceased to be considered as the base of all progress and all moral development, the improvement of one's self. Pauthier, in his *Chine Moderne*, mentions a large number of famous dances of antiquity.

The founder of the Shang dynasty (1766 B.C.) had engravers in the bath-tubs--"Renew thyself each day completely; make it anew, still anew, and always anew (#).

From the earliest times there were public institutions where were taught the six liberal arts (music, arithmetic, writing, religious and civil ceremonies with their dances, fencing, and charioteering). We read in the life of Confucius that he applied himself to perfect himself in all these exercises. Regular and movements were had recourse to, to develop the physical force, skill to maintain the health and to combat certain diseases.

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After the period of movement for the cure of disease comes the period of healing by the virtues of plants, according to Chinese tradition. Although Fu-hsi had begun thus to cure maladies, the art is particularly ascribed to Shen Nung (about 3218 B.C.). He distinguished all the plants, and determined their different properties. The first Great Herbal is ascribed to him.

The term Kung-fu (#) means work-man, the man who works with art, to exercise one's self bodily, the art of the exercise of the body applied in the prevention or treatment of disease, the singular postures in which certain Taoists hold themselves. The expression Kung-fu (#) is also used, meaning work done. The term Kung-fu, labour or work, is identical in character and meaning with the word Congou, applied in the South to a certain kind of tea. In China it is applied medically to the same subjects as are expressed by the German Heil Gymnastik, or Curative Gymnastics, and the French Kinesiologie, or Science of Movement. Among the movements which are embraced within the domain of this method are massage, friction, pressure, percussion, vibration, and many other passive movements, of which the application made with intelligence produces essential hygienic and curative results. These different movements have been in use in China since the most ancient times. They are employed to dissipate the rigidity of the muscles occasioned by fatigue, spasmodic contraction, rheumatic pains, the effects of dislocations and fractures, and in many cases of sanguiferous plethora in place of bleeding. These practices have to-day passed into the habits of the people, and those who are in charge of them are usually the barbers, as they were practised in Europe in the middle ages, who frequent the streets advertising the

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people of their presence by striking a kind of tuning-like-fork called hwantow. Those usually who practice these movements are the barbers who have shops, and the various exercises are generally gone through in the evenings. In the sequel of this Paper, we hope to describe the methods pursued by them. There is also a class of rubbers, who go to private houses. or who undertake to teach the art. Here we have certainly a procedure allied to medical gymnastics, to which the Chinese attribute therapeutic value. Kung-fu embraces, as already remarked, massage (a word not found by-the-by in Webster's Dictionary, from the Greek *massein*, to rub, or Arabic *mass*, to press softly), and shampooing (a Hindu word meaning to knead), a practice still

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in vogue in China and highly esteemed. Massage consists in such operations as kneading, thumping, chafing, rubbing, pressing, pinching, etc. The barbers, as a part of their duty after shaving the pate and face or plaiting the queue, treat their customers to kneading the scalp of the head, eye-brows, spine, calves of the legs, etc. These operations are practised both by way of preventing and curing disease; but more generally, as in part in western countries, for the comfort and sense of bracing which it confers. The practice is now largely had recourse to in the west, and with marked benefit in cases of deficiency of nerve force,--neurasthenia, paralysis, hysteria, etc. The various methods of manipulation comprised under the term massage include effleurage, petrissage, friction, and tapotement. All these movements are centripetal, and done with the dry hand. The effect produced by such manipulations is the promotion of the flow of lymph, otherwise designated humours by the older writers, and blood, and the stimulation of the muscles of the skin and the skin reflexes.

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A medical man, who was lately asked if he used massage much in his practice, replied--"Oh yes, a great deal; my butler does it." After that, one should not have been surprised to hear that the electrical treatment was conducted by his footman, and that the kitchen maid undertook the obstetric cases. Mere rubbing or shampooing is no more massage than a daub of paint is a work of art. It is not only a vicarious way of giving exercise to patients who cannot take it themselves, but it is a valuable curative agent. Lady Manners, in the Nineteenth Century, says--"The Chinese are supposed to have learnt the use of gymnastic exercises from the Indians, and the subject mentioned in the most ancient of their books is called Cong-fou, or Science of Living." The late Dr. Macgowan gives the term for Kung-fu (#) as Kang (#), the Great Bear, and fu (#), a charm.

The Tauists, the priests of the religion or system of rationalism of Lau-tse (500 B.C.), have always been the chief practitioners of this form of Medical Gymnastics. These Bonzes, as they are called by the French, a term corrupted from the Japanese and first applied by the Portuguese to a Japanese priest, were the early alchemists of the world, and have for centuries been in search of the philosopher's stone. In cinnabar they supposed they had found the elixir vitae. Alchemy was pursued in China by these priests of Tao long previous to its being known in Europe. For two centuries prior and for four or more to our era, the transmutation of the base metals into gold and the composition of an elixir of immortality were questions ardently studied by the Tauists. The Arabs, in their early intercourse with China, thus borrowed it, and they were the means of its diffusion in the West. Kung-fu owes its origin to these same

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investigators, and was adopted at a very early period, by which to ward off and cure disease and for strengthening the body and prolonging life, in which it has been declared a far-reaching and efficacious system. My friend, the late Mr. Wylie, in his excellent Notes on Chinese Literature, remarks regarding Tauism that it has "changed its aspects with almost every age. Commencing with the profound speculations of contemplative recluses, on some of the most abstruse questions, of theology and philosophy, other subjects in the course of time were super-added which at first appear to have little or no connexion with the doctrine of Tau. Among these the pursuit of immortality, the conquest of the passions, the search after the philosopher's stone, the use of amulets, the observance of fasts and sacrifices, together with rituals and charms, and the indefinite multiplication of objects of worship, have now become an integral part of modern Tauism."

[NOTE.--The reader, who may wish to consult this curious subject along with the Medical Divinities and Divinities worshipped in Medical Temples in China, will find a series of Papers by the present writer--On Chinese Arts of Healing, in the Chinese Recorder, vols. 2 and 3].

Besides a system of gymnastics and charms in Chinese Medicine, there are other

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systems, one of which deserves a passing notice. Numerous works exist on all such subjects. There is one on the Art of procuring Health and Long Life, without the aid of physicians and by means of regimen and general hygienic measures. Such things are inculcated as the regulation of the heart and its affections; and rules are laid down with regard to dietetics, business, and rest, containing many wise, useful, and quaint precepts, which, if attended to, would certainly

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conduce to health and longevity, but which, being persistently neglected, the constitution is ruined and loaded with infirmities, life is shortened, and the body is sorely burdened with disease. [NOTE.--The reader will find one such work translated in Du Halde].

It is the object of Kung-fu to make its votaries almost immortal; at least, if immortality be not gained, it is claimed for it that it tends greatly to lengthen the span of life, to increase the body's power of resistance to disease, to make life happier, and to make the muscles and bones insensible to fatigue and the severest injury, accidents, fire, etc. The benefit, too, the soul derives from such exercises and the merit accruing to the individual are not to be lightly esteemed. I have seen these priests subject themselves to great hardship and severe trials, without producing any impression upon them.

Having briefly sketched the practice of the art in ancient times both in the Orient and Occident, a few remarks on its practice in modern times are necessary to complete our historical retrospect.

In 1569, Mercurialis at Venice published his treatise *De arte Gymnastica*, in which he recorded the most important exercises used by the Greeks and Romans, and which has proved a perfect mine for subsequent writers of the 17th and 18th centuries, who derived their knowledge of this subject largely from this source. In 174, according to M. Dally, and 1728, according to Dr. Roth, appeared in English a work by Francis Fuller on *Gymnastic Medicine*, every man his own physician, treating of the power of exercise in its relations to the animal economy, and its great necessity for the cure of various maladies, such as consumption, dropsy,

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hypochondria, itch, and other skin eruptions. This book made a sensation at the time, and it passed through several editions, and was translated into several languages. In 1748, there were published at Helmstadt two works in Latin, entitled *Dissertatio de arte gymnastica nova* by Boerner, and *De Gymnasticae medicae veteris inventoribus* by Gerike. The medical world was too much pre-occupied with pharmaceutical and chemical speculations to pay attention to the Gymnastics of the Greeks, and still less to those of the Tauists, those Priests of Supreme Reason. Pere Amiot, one of the Roman Catholic missionaries at Peking, drew attention to the subject of Kung-fu, or, as he spells it, Cong-Fou, by the publication of his *Notice du Cong-Fou* in 1779, in *Les Memoires sur les Chinois*, of which more anon. In 1781 appeared Tissot's work *La Gymnastique Medicale*. In 1821, another Frenchman, Londe, published a treatise on the same subject, or exercise applied to the organs of man according to physiological, hygienic, and therapeutic laws. These works merit study at the present day for the high estimation of the power of regular and methodical movement on the living mechanism which they indicate. The most important works for rational gymnastics have been undertaken on the mechanism of locomotion. In 1794 an English work appeared, by John Pugh, the anatomist, entitled *A Treatise on the Science of Muscular Action*, showing its utility in restoring the power of the limbs. A work by Dr. Barclay, called *The Muscular Motions of the Human Body*, published in Edinburgh in 1808, was one of the most remarkable, having for its object the anatomical study of each organ and relation to movement; and another on *The Power of Compression and Percussion in the cure of Rheumatism*,

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[paragraph continues] Gout, Debility of the Extremities, and in promoting Health and Longevity, by Dr. Balfour, of Edinburgh, in 1819. Various works in French appeared for the cure of deformities of the spinal column and osseous system generally, and chorea by means of pressure, percussion, friction, massage, position, attitudes, movements (active and passive), which constitute the science and art of medical gymnastics, the therapeutics of antiquity, which has had such prodigious success, principally in the deviations and spasmodic and chronic maladies against which modern therapeutics has generally recognised its powerlessness. In 1830 Dr. Koch's Gymnastics in relation to Dietetics and Psychology was published. Numerous other works in French and other languages appeared, treating of friction, ligatures, compression, vibration, percussion, etc. Dr. Roth believes a great part of the results produced by the so-called water cure is owing to the importance of movements, in which the douche, compresses, friction, etc., have so great an influence as well by their dynamical as by their mechanical effects.

We have reserved, for the sequel of this retrospect, notice of the originator of what is now called the Swedish system of , Ling (born 1766, died 1839). His system is based on anatomical and physiological principles; and, in this respect, differs entirely from the Chinese, which can lay claim to no such foundation, and is therefore not calculated to produce all the curative results claimed for the Swedish system. His great principle was the oneness of the human organism and the harmony between mind and body, and between the various parts of the same body. The development and preservation of this harmony is the educational or prophylactic part of the system; the restoration of the disturbed harmony forms the subject

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of the medical part. His idea, in Dr. Roth's words, was that an harmonious organic development of the body and of its powers and capabilities by exercises, considered in relation to the organic and intellectual faculties, ought to constitute an essential part in the general education of a people. He looked upon anatomy and physiology as the basis of gymnastics essentially necessary. His intention was to make gymnastics not only a branch of education for healthy persons, but to demonstrate it to be a remedy for disease. The curative movements were first practised in Stockholm in 1813. His system is now largely extended through the various countries of Europe. He arranged the vital phenomena, which are subordinate as well to physiological as to physical laws, in three orders, known as the Dynamical, Chemical, and Mechanical agents. The union and harmony of these three, combined, constitute a perfect organism.

Under the Dynamical he places the manifestations of the moral and intellectual powers; under the Chemical, generation, nutrition, reproduction, sanguinification, secretion, etc; under the Mechanical, breathing, circulation, walking, etc. He carries out this analogy of these three fundamental agents of the vital powers in various directions, as, for example, telluric influences, such as light, heat, electricity, magnetism, etc., are embraced in the Dynamical; nutriment, medicine, poisons, etc., in the Chemical; and shock, pressure, etc., in the Mechanical. The organism itself is divided into the brain, heart, and lungs; arms and legs corresponding to the same three agents. The animal, vegetable, and mineral kingdoms permit of a similar analogy. Hitherto it has been principally by medicines, acting generally on the Chemical agent alone, that we have tried to preserve health and

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cure disease; the Dynamical and Mechanical agents have been either entirely neglected or unscientifically considered. In any discordant action of the organism, in other words, in indisposition and disease, which of the three agents must be principally acted upon, must be considered. As the chemical agent is as inseparable from the other two as these are from it, hence it must be impossible to effect a cure in all diseases solely by pure medicines which act principally on the chemical agent. wherefore medical men frequently prescribe either exercise influencing the mechanical, or amusement, etc., acting by means of the dynamic agent. "It is as wrong," and we are now quoting from Dr. Roth, "to recommend a healthy person only to

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eat and drink, and not to move or amuse himself, as it is in diseases to act exclusively on one factor of the vital power." The great Sydenham, when dying, consoled those who complained of the loss of the great physician by saying--"I leave behind me three great and most important means, viz.,--air, water, and exercise, which will compensate for the loss of my person."

Ling's idea of the harmonious development of the organs of the body, being the essential base of the education of the young and of the people, is a Greek idea which is found in all the writings of the philosophers. Barclay of Edinburgh in 1808, as we have shown, professed the same idea in the treatise on the muscular motions of the body. St. Paul's words in his Epistles to the Corinthians (I, XII, 24) and to the Ephesians (IV, 16), considered solely from the physiological point of view, are still to-day the most perfect synthesis of the science. M. Dally thinks it would be doing a real wrong to Ling's reputation to have him posed as the inventor of it.

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[paragraph continues] His system resembles exactly that of the Kung-fu of the Tauists, and to M. Dally it appears less complex than that of the Tauists. The Chinese system, continues our author, is sanctioned by 5000 years of continued experience. For it is from Central Asia, and from the seat of the origin of mankind, that the Tauists have imported this doctrine into the Orient, and since this epoch have not ceased to make application of it. But it is also from Central Asia, and from the same source as that whence the Tauists have drawn them, that the ancestors of the Greeks imported into the Occident the same doctrine. What then, asks M. Dally, is the merit of Ling? As his body of doctrine does not differ from that of the Tauists, it must be admitted also that at the same time Ling had in his hands the Notice of Amiot or some other original Chinese treatise, produced it may be by other missionaries or by some persons attached to Embassies from Europe in China. (Lawrence Lange, by-the-bye, was a Swede, and the first Russian Consul at Peking in the second decade of the 18th century). The doctrine of Ling in its entirety, theoretical and practical, is only a sort of counter-drawn of the kung-fu of the Tauists. It is the royal vase of Dresden, the splendid Chinese vase with its Chinese figures overlaid with European paint. This is, according to our historical studies, says Dally, the real merit of Ling. After all, whether the work of Ling is only an importation of the doctrine conserved in China in all its primitive originality and in its essential therapeutic character, or a simple renovation of Greek art more especially applied to the education of man, or a harmonious development of form and force applied to aesthetics and the military art, in a word, whatever be the sources whence Ling may have drawn

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the elements and the combinations of his system and its applications, it is none the less true that he is one of the men who have much aided to bring back gymnastics among us as a science and an art to the purer traditions of high antiquity.

My attention was first called to the Notice of P. Amiot, now nearly thirty years ago, by the following communication from a friend in Edinburgh:--"The Chinese have a mode of treating many diseases by various ways of breathing while the patients are placed in previously determined positions, which vary according to the nature of the disease. The treatment is called Cong-fu, and was practised by the followers of the Bonzes, Tao-sse, who prepared the patients by religious ceremonies for the treatment. The French Missionaries of Peking have published in their Memoires concernant les Chinois, Paris, 1779, a chapter on this treatment under the name of Notice du Cong fu des Tao-sse. Will you kindly furnish answers to the following?

- 1.--Detailed information on the positions and breathing movements.
- 2.--Whether the followers of the Bonzes, Tao-sse, still exist and practise the treatment by breathing movements.



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3.--The titles of Chinese works on this subject. Some works with wood engravings have been published on the subject.

4.--Any other information regarding this mode of treatment."

This letter was perhaps dictated by Dr. Roth, with whom I have since kept up a friendly and constant correspondence, and supplied him with the various Chinese works containing illustrations on the subject.

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[paragraph continues] The result of my attention having been called to this treatment is the following article on kung-fu, which was submitted to Dr. Roth, and by him recommended for publication. I was unwilling at the time to present to the medical profession or to the general public a subject so meagerly handled, and during all these years have waited for the convenient time to devote to it more study and research, with the view of supplying at least sufficient details to render any one, ignorant of Chinese and medicine, able to grasp the subject and determine its usefulness or otherwise as a prophylactic and curative agent. Unfortunately the press of work, necessitated by the care of a large hospital and other duties, has prevented me from pursuing further this study. The subject was brought by me before the Peking Oriental Society a few years ago, and it is now published in their Journal.

Dr. Roth has been the most prominent exponent and successful practitioner of the system in Great Britain. As an Hungarian exile after the Russian invasion which crushed the Hungarian cause in 1849, he settled in London after studying Chinese in Paris for some time, and chose this speciality in which he rose to eminence. He published numerous works on the subject which are well known, the chief of which are--The Cure of Chronic Diseases by Movements, Handbook of the Movement Cure, On Paralysis in Infancy, The Prevention of Special Deformities, The Treatment of Writer's Cramp, etc., etc. He presented the present writer with copies of all his published works. His Hand-book is characteristically "dedicated to all Medical Practitioners who are disposed to examine before they condemn." His work on Infantile Paralysis is

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dedicated to my friend and namesake Dr. R. E. Dudgeon, who was the first to befriend the exile on landing on our shores, and who was the first to give proof of this confidence by placing some patients under his care. I visited Dr. Roth at his residence, 48 Wimpole St., London, on more than one occasion, where he showed me his institution for carrying out this treatment by movement. He had a similar institution at Brighton.

Amiot says Kung-fu consists in two things,--the posture of the body, and the manner of respiration. There are three principal postures,--standing, sitting, lying. The priests of Tao enter into the greatest detail of all the attitudes, in which they vary and blend the different postures. As these, however, have more connexion with their doctrines than the medical part of Kung-fu, it will be enough to indicate the general principles. The different modes, in the three principal positions, of stretching, folding, raising, lowering, bending, extending, abducting, adducting the arms and legs, form a variety of numerous attitudes. The head, the eyes, and the tongue, have each their movements and positions. The tongue is charged to make in the mouth such operations as balancing, pulsating, rubbing, shooting, etc., in order to excite salivation. The eyes close, open, turn, fix, and wink. The Taoists pretend, when they have gazed for a long time, first on one side then on the other, in regarding the root of the nose, that the torrent of thought is suspended, that a profound calm envelopes the soul, and a preparation for a doing-nothing inertia which is the beginning of the communication with spirits.

Regarding respiration, there are three ways,--one by the mouth, one by the nose, and inspiration by the one and expiration by the other. In the three modes of

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respiration, sometimes it is the inspiration that is, as Amiot puts it, *precipitee*, *filee*, *pleine* or *eteinte*; sometimes it is the expiration, sometimes also both. The other principal differences which lie at the base of Kung-fu in respiration, as noted by Amiot, are inspiration and expiration by *sifflement*, *haleinee*, *sauts*, *repetition*, *attraction*, and *deglutition*.

It has now been said in what Kung-fu consists. It lies with art to choose and combine them, to change and repeat them according to the malady which it is sought to cure. The morning is the best time for it. After the sleep of the night, the blood is in a state of greater repose, the humours are more tranquil, and the organs more supple, especially if one has been careful to sup lightly. Fat persons, or those charged with humours, gain it always by eating nothing at night; and this preparation is absolutely necessary for certain maladies.

In Amiot's Notice, twenty figures are given illustrative of the text. In each of the postures, the principal thing is to respire in a particular manner a certain number of times, and to proportion the length of the Kung-fu to the malady. The body is either half nude or dressed, and the position is either standing or sitting. There are series of each. In respiration, the mouth must be half full of water or saliva. Various potions, decoctions, and drugs, are ordered to be taken before or after Kung-fu; they seem to have been added in the course of time, to facilitate the effects.

Amiot dispensed with entering into greater details, as Kung-fu was only a *bagatelle*, or .at least may be so merely; yet, as he might fail to make his meaning clear, and as otherwise, as he says, it is always good to speak to the eyes, he had figures copied to give an idea of the

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subject. In a few words, he indicates the different maladies which they are said to cure, in order that the European physician may be in a position to pronounce on this singular practice. Of the twenty figures drawn, although seventeen are given for the sitting posture, it would be necessary, he says, to add many more to give all the attitudes and positions which are blended with the posture; "but in truth we have not had the courage to copy out a larger number," or, as Huc says in speaking of current facts in Chinese medicine, he prefers to abstain because, says he, "*Le vrai peut quelquefois n'etre pas vraisemblable*." Amiot says--"The account which we have under our eyes is in a manner so obscure and in terms so bizarre that we have not ventured to risk a translation of it." If some alleviation to the ills of humanity is the result of it, he will believe himself well recompensed for the courage he has had in risking the Notice.

The physical and physiological principles of the art are the following, and I am indebted to M. Dally for this resume.

1.--That the mechanism of the human body is altogether hydraulic, that is to say, that the free circulation of the blood, of the humours (i.e., the lymph), and of the spirits, and the respective equilibrium which modifies their movements and their reciprocal action, being all the time the weight and the wheels of the human body, the health subsists only by this circulation, and this equilibrium, wherein it is re-established, only by their re-establishment.

2.--That the air, which without cessation enters the blood and the lymph through the lungs, being as the balance which tempers and restores their fluidity, can neither be re-established nor subsist of itself.

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The consequences of these two principles are:--

1.--That the circulation of liquids in the human body having to conquer the two great obstacles of weight and friction, everything which tends to diminish the one or the other will aid in re-establishing it when it is altered.

2.--As the activity and elasticity of the air increases the fluidity of the liquids, and facilitating by that means their movement, all that tends to increase or diminish the force and volume of them in those of the human body, ought to accelerate or retard their circulation.

These principles and consequences being supposed, the defenders of Kung-fu enter into very great details, to approximate it to the sympathetic correspondence of the different parts of the body, the action and reaction of the great organs of the circulation, of the secretion of the lymph, of the digestion of the aliments, etc. So much for the principles. What of the theory?

There are the two essential principles of Kung-fu,--the posture of the body, and the mode in which respiration is quickened, retarded, and modified.

1.--If we look at the circulation of the blood, lymph, and spirits, on the side of the obstacles which the weight opposes to it, and of the friction which retards it, it is evident that the mode in which the body is straight or bent, lying or raised, the feet and hands stretched or bent, raised, lowered or twisted, ought to work in the hydraulic mechanism a physical change which facilitates or impedes it. The horizontal situation, being that which diminishes the greatest obstacle of the weight, is that also which is most favourable

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to the circulation. That of being upright, on the contrary, leaving all its resistance to the action of the weight, ought necessarily to render the circulation more difficult. For the same reason, according as one holds the arms, the feet, and the head, raised, or inclined, or bent, it ought to become more or less easy for it. This is not all; that which retards it, in one place, gives it more force, where it does not find any obstacle; and, from that time, it assists the lymph and the blood to overcome the engorgements which obstruct their passage there. One can further add that, the more it has been impeded in one place, the more its impetuosity brings it back there with force when the obstacle is removed.

It follows from this that the different postures of Kung-fu, well directed, ought to operate in a salutary disengagement in all the maladies which spring from an embarrassed, retarded, or even interrupted circulation. Now, how many complaints are there that are not thus caused? One can even demand if, except fractures, wounds, etc., which derange the bodily organisation, there are any which do not so originate?

2.--It is certain that the heart is the prime mover of the circulation, and the force which it has to produce and conserve it is one of the grand marvels of the world. It is further certain that there is a sensible and continual correspondence between the beatings of the heart, which fills and empties itself of blood, and the movements of dilatation and contraction of the lungs, which empty and fill themselves with air by inspiration and expiration. This

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correspondence is so evident that the beating of the heart increases and diminishes immediately, in proportion to the acceleration or retardment of the respiration. Now, if we inspire more air than we expire of it, or vice versa, its volume ought to diminish or augment the total mass of blood and lymph, and ought to invigorate more or less the blood which is in the lungs. If one hurries or retards the respiration, one ought to hurry or weaken the beatings of the heart. The bearing of this on Kung-fu is self-evident, and need not further be illustrated. It is evident that, in accelerating or retarding the respiration, we accelerate or retard the circulation,

and by a necessary consequence that of the lymph; and that, in the case of inspiring more air than we expire, we diminish or augment the volume of the air which is therein contained. Now, all this mechanism being assisted by the posture of the body, by the combined and assorted position of the members, it is evident that it ought to produce a sensible and immediate effect upon the circulation of the blood and lymph, an effect physical, necessary, and intimate, linked to the mechanism of the body, an effect so much the more certain as the repose of the night has rendered the organs more supple, as the diet of the evening has diminished the plenitude of the arteries, of the veins, and of the canals of the absorbents and lacteals. The object of the Notice in the Memoires, Amiot says, is not to teach Kung-fu, but to enable European physicians to examine its value without prejudice.

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The above is chiefly a translation from Amiot's article. M. Dally subjoins some observations. He supposes the Tauists to consider the body as a vertical line, and the members which are attached to it as articulated springs of the line, able to take in turn all the different positions. Upon this vertical line they have made four general divisions,--the head, the arms, the trunk, and the legs. Each of these divisions has general movements proper to it, and the articulated parts of each of these divisions have also their particular movements. He takes, for example, the head, of which they have considered not only the general movements, inclined in front and to the back, to the right and to the left, but also the particular movements of torsion of the neck to the right and left, those of the eyes, of the nose, of the mouth, of the tongue, and of the jaws. They have obtained new movements in combining the general movements among themselves, the particular movements among themselves, and the particular movements with the general movements. Is it wished to get an idea of the number of attitudes, orders, series, or formulae, of which this system is composed? It is sufficient to represent only what in mathematics one calls permutations, arrangements, and combinations; and the figures become infinite. This infinite multiple of formulae reproduce themselves again by the addition of the different modes of respiration, and by other conditions, such as the quickness, the resistance, the body being naked or dressed, burdened with a weight upon the head, on the shoulders, or in the hand, according to the malady; besides the body lying, sitting, standing, stretched or relaxed, immovable or movable, walking, running, dancing, leaping, in an active or passive state, or one part active and another passive;

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all the conditions which influence specifically the physiological effect of the same movement, or of a similar series of movements.

After mentioning the above six observations, M. Dally gives an example which he says one can verify upon one's self. Stretch forth the arms forcibly, while friction is made in a concentric curve over the abdominal region. What do you feel? An increase of heat in the intestines, at the same time also a diminution of the heat in the anterior side of the abdomen. Therefore, there is an augmentation of the circulation in the arteries of the intestines, and a diminution of the blood in the abdominal veins. Would you like that the friction cause an effect altogether the contrary? Lower the arms, and hold them hanging. In this position, the same friction produces a diminution of the blood in the intestinal veins, and an augmentation of the circulation in the arteries and in the anterior abdominal walls. Then, in the one case and in the other, there has been, at will, an exchange of arteriosity and absorptivity between the walls of the abdomen and the intestines. Then again, in the one case and in the other, the conditions of vitality which preside over the functions of all the organs of the abdominal region are powerfully active, and one conceives that it is possible to produce the same effects on the entire economy, in assisting by general friction the tension or distension of the whole muscular system, the tension or distension which the reserve of the breath or the simple ordinary respiration can again notably modify. Thus, of the different attitudes, they can produce physiological phenomena exactly alike or variously modified; and what is of great importance in the

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application to the treatment of disease is this, that we can isolate a portion of the body, by acting on some other parts.

Such is the system of Kung-fu, and P. Amiot, says Dally, one of the most profound mathematicians of his time, has perfectly understood the grandeur of this system when he says that all the known postures and attitudes do not form a moiety of those which the Tauists have imagined.

These are M. Dally's observations on the system. He then adds these on the method. We know the elementary movements of Kung-fu and their various combinations to be infinite. By the examples which we have given of the physiological effects of friction, combined with tension or relaxation of the abdominal muscles, one can judge with what precision and exactitude these effects can be produced, in order to combat the diseases against which they are indicated, such as constipation, diarrhoea, or any other enteric trouble. In order to better appreciate the power of Kung-fu, it would be necessary to make a special study of the thousand different modes of respiration; for this is the essential point, and, according to the observation of Amiot, the most difficult of this method. Yet, says M. Dally, the difficulty can be overcome by special physiological and anatomical study, and by the Stern experience obtained by the effects. One can be assisted in this matter by the traditions of the employment of this exercise among the peoples of antiquity.

After citing instances, he sums up thus:--Upon this point, as upon all others, one comes back to the wisdom of high antiquity, where movement is still timid and partial, but which tends constantly to complete

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and generalize itself. Amiot's figures (4, 6, 12, and 20) recall to M. Dally the formulae similar to those which he has previously given, in affections of the abdominal region. He quotes figure 9 as a formula against vertigo and dizziness. It indicates a movement of double pressure of the head, combined without doubt with a movement of vibration and a certain respiration. He himself applied this remedy with success against vertigo and inveterate pains of the head. The physiological effect of this formula is innervation, molecular division, and increase of activity of the absorbent vessels. Applied to the head, it ought necessarily to bring back there the freedom of the functions. An analogous practice is found among the Greek physicians and in Ling's method. M. Dally has also verified attitude 15 against gravel, nephritic pains, and lumbago. He obtained instantaneous relief. As it is here only a question of a certain pressure upon the kidneys, with tension of the anterior muscles of the body, one is able to take the different attitudes which pre-dispose the muscles in the same manner, and to make them exercise this pressure by another person. This gymnastic remedy, M. Dally says, is an hereditary usage in Hungary. Amiot was afraid to risk a translation, which M. Dally deeply regrets; and he hopes, in the interests of science, that some able and curious expert is to be met with who will undertake to reconstitute this method, with the elements of which he has annotated the system. M. Dally here, in a foot note, refers to his visit in 1854 to Dr. Roth in London, who was the learned and zealous director of an establishment there. He spoke of the discovery he had made of the *Notice du Cong-fu*, in the *Memoires sur les Chinois*, praying him to examine this doctrine which had

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the greatest affinity with that of Ling. He hoped much from this step. M. Dally thought that efforts made in the libraries of Europe, and in the yearly papers sent by the missionaries in China, might probably find out the works which Amiot had consulted. The works with figures, consulted by Amiot, and many others, are now before the present writer.

In the meantime, continues our author, we remark in the *Notice* that the conditions

of time and diet were accessory elements in the application of kung-fu. We notice also in it that the simultaneous administration of movements, along with certain medicaments, was a practice foreign to the primitive and rational doctrine of this institution, as well as the superstitious practices with which it is to-day surrounded. Amiot does not say whether the system of kung-fu is applicable to the treatment of deformities, luxations, and other surgical cases. In support of the treatment of surgical cases by this method, he (M. Dally) quotes from Lay's *The Chinese as They Are* and Dr. Williams' *Middle Kingdom*, and says he could multiply facts of this kind, which clearly establishes that the science of physiological movement furnishes the Chinese with effectual means in the treatment of maladies of all sorts. According to. Du Halde, the residence of the Chief of the Tauists, called the Celestial Doctor (T'ien Sze), is in the department of Kan-chou Fu, in the province of Kansuh, a mountainous country which furnishes an extraordinary abundance of medicinal plants. There is the central establishment for the teaching of the doctrine. They possess secondary establishments, one of the most considerable being that in Kiangsi, where a crowd of sick come together from all parts, in search of a remedy for their ills.

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M. Dally next gives us some observations on the principles and the theory. According to Amiot, the Tauists consider the human body as a purely hydraulic mechanism, and he explains their physical principles and their physiological theory according to this sole fundamental idea. In this case, there will be between the doctrine of the Tauists and those of the Iatro-mechanists such a similitude of affinity that one can believe that they pertain to the same school. Yet Amiot makes it understood that kung-fu relies still upon other principles. The primitive priests considered the body not only as a physical and mechanical apparatus, but also as a chemical one. They recognized even that the physical and chemical laws of the body are subject to the influence of a superior principle, which rules and harmonizes them in the unity of the living being. This Chinese conception recalls exactly the theory of Ling--of mechanical, chemical, and dynamic agents, which balance themselves and hold themselves in equilibrium upon a central point which is the life and whence proceed the three principal agents. Dr. Bayes of Brighton, in his memoir entitled *On the Triple Aspect of Chronic Disease*, London, 1854, takes also for the base of his observations the theory of the Chinese balance of the three vital forces, which he borrowed probably from the doctrine of Ling. M. Dally has already spoken of them; it is necessary, he says, to revert to them again.

The animal forces, locomotive or muscular, Yang, and the vegetative forces, secretory or chemical, Yin, are harmonised and held in equilibrium by the physical forces, T'ai-chi; and from this state of equilibrium results life and health. These three forces have contrary tendencies; the Yang tends to produce and perpetuate itself incessantly, the Yin tends to descend to the terrestrial region, and the

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[paragraph continues] T'ai-chi remounts to its origin, the Tao, the reason of all the visible manifestation. The Yang and the Yin are so united among themselves that they are in a state of reciprocal dependence, and they possess only a certain power of reaction proportioned the one to the other, a power dispensed by the T'ai-chi. It is in the maintenance of this proportionality, of this species of static, physical, chemical, and intellectual equilibrium, that the will, the moral power of man, and the acts by which this will manifests itself, ought to tend incessantly. Now, kung-fu has been instituted for this object. It is charged with the maintenance or re-establishment of all parts of the body and its faculties in their condition of unity and primitive harmony among them and with the soul, in order that the soul may have at its disposition a powerful and faithful servant for the execution of its will. In other words, and from the Notice of Amiot, kung-fu is "a real exercise of religion, which, in curing the body of its infirmities, frees the soul from the servitude of the senses," and gives to it the power to accomplish its duties upon the earth and of raising itself freely to the perfection and perpetuity of its spiritual nature in the Tao, the reason of the grand creative power. Thus kung-fu,

kfu

in its primitive institution, appears as a souvenir of the Tree of Life, under which man of the first days came, after his labours, to shelter his forces and his health and conserve his soul, still pure, a docile instrument of his will. Such are the principles upon which reposes the theory of kung-fu of the Chinese, like that of their chemical and pharmaceutical medicine, and also that of their religious, social, and philosophic doctrines; for the Chinese, whatever be their studies of man or the institutions which concern him, carry always their considerations into all the

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elements of his nature and his constitution. However we may think that the progress of the civilization of the West has not yet arrived at this degree of practical reason; we are certainly astonished to see that, from the first ages of humanity, the priests of Tao were in possession of this grand thought of the unity of the human nature, and that they had made the application of it to all things, even to hygiene and to therapeutics, by movement organised in its relations with the physical, chemical, and psychical laws of the human being.

Indeed, this will be a curious history to write, says Dally, that of these old priests of Tao,--these remains still living of the first Brahmins of India, of the Magi of Chaldea, of the priests of Egypt, of the Druids of Gaul, their contemporaries, diverse sects,--sprung more than 3000 years before our era, from the alteration of the primitive tradition of mankind. Depositories of the tradition, these founders of nations carried the doctrine of kung-fu from the common cradle into all the countries where they established themselves. Perpetuated whole and complete among the Chinese, we shall find it more or less mutilated and altered among other peoples.

Lao-tse was the founder of the religion of Tao, or rather the restorer of it, as he himself says. He appeared in the 6th century B.C.; and, like Confucius, his rival, the political reformer of China, at the same epoch as Buddha, Zoroaster, Socrates, and Plato, curious synchronisms which prove the providential solidarity of all the fractions of humanity. M. Dally, believing that he hears the distant echo of the religious principle of the kung-fu in Plato whom he quotes, he concludes this chapter with the words of St. Paul, in his Epistle to the Thessalonians (v. 23), where M. Dally recognises the pure

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tradition of the religious and scientific principle which presides in the doctrine of the kung-fu:--"And the God of peace himself sanctify you wholly; and may your spirit, and soul, and body, be preserved entire, without blame, at the coming of our Lord Jesus Christ."

I am indebted for much of what has now been presented, in illustration of this system, to Pere Amiot, and particularly to M. Dally, who has published a large work on the subject, called *Cinesiologie ou Science du Mouvement*, Paris, 1857, in which he reviews Amiot's Notice. He sums up the subject in these terms.

This art is a very ancient practice of medicine, founded on principles originally pure and free of all the superstition with which it is to-day surrounded. It goes back to a period when the Taoist priests formed an official sacerdotal caste, in the time of Hwang-ti (2698 B.C.).

The art consists in three essential parts:--

1.--It comprises divers positions of the body, the art of varying the attitudes; and it explains how, during these positions and attitudes, the act of respiration ought to be carried on, following certain rules in various inspirations and expirations.

2.--The method has its own scientific language.

3.--It has really operated in the cure of disease, and in the alleviation of many infirmities.

The Chinese, to whatever order they belong, have recourse with eagerness to this mode of therapeutics, when all other means of cure have been tried in vain. Thus, Kung-fu has really all the characters of an ancient scientific method.

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So much for the principles and theory of Kung-fu u given by Amiot, and so ably enforced and explained by Dally. The latter entertains higher ideas of the value of Kung-fu than, in my opinion, is warranted. Amiot gives some of the salient points of position and breathing movements for the cure of certain maladies, but has not criticised or pointed out the unscientific ideas of the Chinese, not only regarding their cosmogony or philosophy of creation, but the physiology and anatomy of the human body which in their system are closely correlated, including the number, position, and functions of the viscera, the circulation of the blood, the true cause of the pulse, etc., and which are diametrically opposed to our modern Western medical science. A couple of illustrations, which will be found in the sequel, will explain the Chinese ideas of the human body. Although their theories, however, may be and are wrong, there may be and doubtless is advantage derived from Kung-fu in the prevention and cure of disease, and the strengthening of the body, just as in their therapeutics, although entirely empirical, they are often successful in the treatment of disease.

We reserve for the conclusion of this Paper our own remarks and investigations into these principles and theories, and now hasten to place before the reader some of the various methods, active and passive, prophylactic and curative of disease, and for strengthening the body. There are numerous works on the subject, copiously illustrated by more or less rude wood-cuts showing the various positions,--sitting, standing, and lying. To facilitate the full understanding of much that lies at the basis of all Chinese philosophy, and of course also of their medical practice and theories, and is taken for granted in Kung-fu, would require our entering into the general

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subject at some length. At present it must suffice, aided by brief notes where the references would otherwise be unintelligible, to give as briefly as possible the rationale of the art from the Chinese standpoint. This remarkable people have always highly esteemed the study of physic, because of its utility in the preservation of life and the cure of disease, but chiefly from the close connexion which they believe exists between the body and its various members and the heavenly bodies. The reader will, therefore, not be astonished to find in Kung-fu, as in their medicine generally, much that is puerile and sublimely ridiculous, with here and there grains of wise observation and practical remark. Their reverence for antiquity, and their clinging to their elaborate and beautiful theories which their ignorance led them to make, and their conservatism leads them to keep, has been the chief cause of retarding progress in medicine and the cognate sciences. Had they shown as much talent and industry in studying man as he is, as they have exhibited in the industrial arts, etc., the Chinese would undoubtedly have been the first physicians in the world. With the highest heathen civilization, they stand lowest in point of practical medicine.

Kung-Fu, or Tauist Medical Gymnastics, by John Dudgeon, [1895], at [sacred-texts.com](http://sacred-texts.com)

The Eight Ornamental Sections.

This name has been handed down by the sages of antiquity, and hence the eight illustrations. The object aimed at is to prevent the entrance of demons and vicious



air, to obtain clearness in dreams and sleep, and not stupidity, to shut out cold and heat from the body, and prevent disease from gaining a lodgment. The time when

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the exercises are enjoined to be carried out is after the third watch (11 to 1 a.m.), and before noon, as this period agrees with the creation of heaven and earth, and also with their fixed series of diurnal revolutions; and the blood and air cannot stop, but must proceed also in their revolutions, and this is in accordance with the principles of the Eight Diagrams, which has excellent reason on its side. The idea in the expression "to close the fist tightly" has not been deeply investigated. Not only must the eyes be closed and see one's own eyes, and thus the heart shut to the external world, but at the time of sitting cross-legged, the left heel must be so flexed as to buttress the movable place (perinaeum) below the root of the membrum virile of the kidney, so as to prevent leakage of the semen. In performing this kung, it is not absolutely necessary to do it at the periods specified. Any time of the day when the body is at leisure and the heart unoccupied will do equally well. To use the exercise much or little must be left to each one's own discretion. If persons, however, will abide by the after midnight and before noon arrangements, then, if at these periods they should have no leisure, what then? Those who wish to learn Tao cannot but understand this. Such is the native introduction to these sections. It will be observed that they are prophylactic.

No. 1.--Knocking the teeth and collecting the spirits. Bump the teeth and assemble the spirits 36 times. Let the two hands embrace the Kw'en-lun [\*\*] (the head) and

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beat the "Heavenly Drum" (the occiput) 24 times. Note.--The eyes must first be shut, and the heart dark (i.e., in Taoist phraseology, sit cross-legged), the fists must be tightly closed, and the heart at rest, and both hands placed behind the vertex (of the head); then 9 respirations such that the ears will not hear, afterwards respire, but still to be inaudible to the ears; then sound the "Heavenly Drum" 24 times; afterwards knock the teeth and assemble the spirits; then both hands with their palms must cover the ears, and the fore-finger is to press upon the middle finger, and the back of the brain to be tapped right and left each 24 times. (The occiput is also sometimes termed the "Jade Pillow").

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No. 2.--Shaking the "Heavenly Pillar". The right and left hand to shake the "heavenly pillar" each 24 times. Note.--First close the fists tightly, then move the head once right and left, look at the shoulder and upper arm while following the movement 24 times.

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No. 3.--The Tongue Exciting Gargling and Swallowing the Saliva. Let the tongue stir up the palate right and left 36 times, gargle 36 times, divide into 3 mouthfuls, and, like hard things, swallow [the saliva thus produced], and afterwards the "fire" (inflammation) will go.

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Note.--Let the tongue excite the mouth, teeth, right and left cheeks; and, when the saliva has been thus produced, then gargle; and, when the mouth is full, then swallow it. The tongue is the "red dragon," the saliva is the "divine water," and the swallowing of the three mouthfuls must imitate the sound ku ku (#, the sound of gurgling water).

No. 4.--Rubbing the Kidneys. With both hands rub the court or hall of the kidneys (the loins) 36 times, the more the better. (T'ang [#], chia [#], and fu [#], are indifferently used; and, when applied to the viscera, denote their residence).

# kfu

Note.--Close the respiration, rub the hands until warm, then rub the kidneys according to the number of times already mentioned; afterwards draw back the hands, close the fists tightly. Again shut the breath, reflect, use the fire of the heart and burn (heat) the tan tien (navel); and, when you feel that it has become very hot, then use the subsequent method. In the expression "the dragon going and the tiger fleeing," the saliva represents the dragon and the air [of respiration] the tiger. In closing the breath and rubbing the hands warm, the nose first inspires the pure air, and then the respiration is closed; after a little, the hands are rubbed quickly until they become quite hot; then slowly let the nose give exit to the air. To rub the back ching men, # (i.e., semen door) means the external kidney behind the loins (as explained. by the Chinese). When the joining of the hands in rubbing is finished, withdraw the hands and grasp the fists firmly (as before). Again shutting off the air, think of

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the fire as burning the "wheel of the navel." This refers to the tan tien, and using the "heart fire" to think it down to the heating of the tan lien.

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No. 5.--winding the Single Pulley. with the right and left [hand], turn the single pulley 36 times. Note.--First bend the head and move the left shoulder 36 times, then the right also 36 times.

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No. 6.--winding the Double Pulley. Thirty-six times. Note.--Move the two shoulders like a pendulum 36 times. Bend the head, move the shoulders, think the fire from the tan tien upwards by the "double pass" (one of the acupuncture apertures in the back) to the brain, the nose introducing the pure air; then close for a brief period, and extend the feet.

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No. 7.--Pressing the Vertex. Rub the two hands together, and after five hems (voluntary half-coughs, in Chinese, k'o, #), interlace the hands and support Heaven, and then press the vertex each 9 times. Note.--Interlock the hands and raise them aloft to support the void 3 or 9 times.

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No. 8.--Grasping the Hook. Let the two hands take the form of a hook, advance them to the front, grasp the soles of the two feet 12 times, again withdraw the feet and sit upright. Note.--Bring both hands to the front, clasp the soles of the feet 12 times, re-collect the feet and sit upright. wait till the saliva in the mouth is produced, then gargle and swallow according to the number of times already indicated, move the shoulders and body 24 times, and also the pulley exercise (termed the "river cart") 24 times; think the fire of the tan-tien from below upwards, and burn (heat) the body. At the time of thinking, the mouth and nose must be closed for a very little. wait till the saliva is produced in the mouth; if it fail, then re-excite it, gargle and swallow according to the former method. When the "divine water" is swallowed 9 times, and the gurgling sound produced, the pulses become all harmonized and regulated.

## Footnotes

^102:\* A mountain of Central Asia, the Hindu Kush, widely celebrated in Chinese legends, especially in ancient fable and Taoist mythology. The cosmogonists and mystics elevated it to the position of the central mountain of the earth, or as we say now "the roof of heaven," and the source of the "four great rivers," also the residence of the queen of the genii. Innumerable marvels are related of this mountain, with its trees of pearls, jade-stone, and immortality. The appropriation

of the name of this mountain to the head<sup>kfu</sup> is, therefore, not out of place.

Kung-Fu, or Tauist Medical Gymnastics, by John Dudgeon, [1895], at sacred-texts.com  
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#### The Five Animals.

These figures for the cure of disease by perspiration were designed by the celebrated surgeon Hwa-to, of the Han dynasty (2nd century A.D.), who is not only the Esculapius of China but was well versed in all the secrets of Tauism. He was wondrously skilled in acupuncture, and some of his surgical operations are of a very marvellous description. He was the first to use anaesthetics in scraping the poison from the arm of Kwan-ti, the god of war and patron of the present dynasty. If one's body is not in health and peace, the performance of these five figures will produce perspiration and cure the disease and discomfort.

Figure 1.--The Tiger. Close the breath, bend the head, close the fists tightly, and assume the severe form of a tiger. The two hands are slowly to lift a supposed weight of 1000 catties; the breath is to be retained till the body is upright, then swallowed and carried down into the abdomen. This is to cause the "divine air" (animal spirits, energy) to proceed from above downwards and produce in the abdomen a sound like thunder; to be done some 7 times. By this sort of movement,

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the air and pulses of the body will be harmonized, and the hundred (all) diseases prevented from being produced.

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Figure 2.--The Bear. Assume the form of a bear, incline the body slightly to the side, swing it to the right and left, place one foot in front and one behind, and stand fast. Use the air till the ribs on the two sides and the joints all resound. Also, move the strength of the loins to remove the swelling (?) some 3 to 5 times. This will relax and tranquilize the tendons and bones. This also is the method for nourishing the blood.

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Figure 3.--The Deer. Shut the breath, bend the head, close the fists tightly, turn the head like a deer viewing its tail; the body even, contract the shoulders, stand on tip-toe, stamp on the heel, and including the "heavenly pillar" (the neck) the entire body will move; do it some 3 times, or each day once will also do. To do it once, on getting out of bed in the morning, is the best of all.

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Figure 4.--The Monkey. Stop the breath, assume the form of a monkey climbing a tree, one hand as it were holding some fruit, one foot raised; on the heel of one

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foot turn the body, and cause the "divine air" to revolve, [\*\*] carrying it into the abdomen till you feel perspiration is exuding, and then it is finished.

Figure 5.--The Bird. Close the breath, assume the form of a bird flying, raise the head, inspire the air of the coccyx, and cause it to ascend to the hollow of the vertex (head); let the two hands assume in front [the attitude of] reverence [or worship], raise the head

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(so as to have the face upwards), and go out to meet the spirit and break the vertex (i.e., open the brain, as it were, to receive it).

#### Footnotes

^117:\* The expression yun-ch'i (#) occurs in almost every exercise. In fact, without this there is properly speaking no kung (#), It is the very essence of the art, and the greatest stress is laid upon it. Its impossibility, absurdity, and uselessness, even if possible, do not require to be demonstrated. The benefit which is derived is from the exercise in attempting the impossible. Man is considered a "little heaven." The pure air is inspired, and, by swallowing it with effort, it is carried down to the navel or tan tien--an imaginary spot one inch below the navel--thence to the coccyx, where there is an aperture which in young persons is pervious but in old persons is filled up with fat; thence up the back, past the "double barrier" to the occiput; then over the vertex to the "heavenly door" (the brow), and finally finds egress by the nostrils as foul air. This is performing a revolution of the microcosm, and that which is denoted by yun-ch'i. The Tauists prefer the retirement in the monasteries in the hills to go through these exercises, as the air there is pure.

Kung-Fu, or Tauist Medical Gymnastics, by John Dudgeon, [1895], at [sacred-texts.com](http://sacred-texts.com)

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#### Kung-fu for the Four Seasons.

In the year's exercises, we must omit all references to the time each day, which ranges from mid-night to 7 a.m., when they are enjoined; also the numerous correlations with pulses, blood-vessels, viscera, the five elements and their natures, the atmospheric influences,--whether heavenly, earthly, or respiratory,--the eight diagrams, the cyclical signs, points of the compass, etc. There are two exercises for each month, making 24 in all, arranged according to the 24 solar terms or periods (breaths) of the year, corresponding to the day on which the sun enters the first and fifteenth degree of one of the zodiacal signs. To each of these an appropriate name is given, which we have retained, as they are in popular use. The exercises are arranged according to the four seasons, and each season is prefixed and suffixed with some animal representing the correlated viscera. These we have also retained from their quaintness, excellency of design, and with the view of conveying an idea of the Chinese correspondencies. It will be observed that the Black Tiger and the Dragon occur very frequently in the Tauist works. Charms also frequently accompany them; but, as this is a wide subject and has a special form of treatment, it is omitted here. It has been discussed elsewhere. The various correlations of the human body will be found treated in the Philosophy of Chinese Medicine, a work contemplated by the writer. In the medicinal exercises which follow, I have given the prescriptions attached to them, as they throw some light upon their materia medica and mode of preparing drugs, the nature of their recipes, etc. Included in the chapters on Seasonable Regimen, referred to further on, are found prescriptions ascribed to

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the Yellow Emperor (2697 B.C.), to cure or prevent diseases of the viscera which are omitted. The spring governs birth; summer, growth; autumn, harvesting; and winter, storage. For each period and for each viscus, the various things that regulate and assist are given; what is indicated and what contra-indicated, with all matters that ought to be attended to.

The liver is the viscus which stands at the head of the three months of spring. It is represented as a dragon (see illustration, below). The name of its spirit is "Dragon Smoke;" its appellation is "Containing Brightness."

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[paragraph continues] The form of the liver is that of a dragon; it stores up the soul; it resembles a banging bottle-gourd of a whitish brown colour; it is placed below the heart, a little nearer the back; the right has four lobes, the left three lobes; its pulse emerges from the end of the thumb. The liver is the mother of the heart and the son of the kidneys. To repair and nourish it, during the first half of the three months, one must sit facing the east, knock the teeth 3 times, shut the breath and inspire 9 times; breathe the south air,--take in 9 mouthfuls and swallow 9 times. Certain medicines are also ordered. The kung to direct the liver for the spring three months is to press equally the two hands on the shoulders, slowly press the body right and left each three times. It can also be done by clasping or interlocking the two hands, turning the palms and dorsa alternately to the chest 3 \* 5 times. This will cure obstruction of the liver from vicious wind and poisonous air, and prevent disease from developing. These exercises must be incessantly attended to morning and evening in the spring, without intermitting even one day; and, with the heart set upon it, the cure is complete. If, after driving out the corrupt air, the eyes be fixed and closed, opening them only a little, and then puff out the air slowly and by little, the cure of a flushed face and flow of tears will be effected.

Kung-Fu, or Tauist Medical Gymnastics, by John Dudgeon, [1895], at sacred-texts.com

1.--For the Solar Term of the First Month, or "Beginning of Spring."--Hands folded, press the thigh, turn the body, twist the neck towards the right and left alternately 3 \* 5 times; knock the teeth, respire, gargle (as it were the air in the mouth), and swallow 3 times. For the cure of rheumatism and obstructions, pain in the neck, shoulders, ear, back, elbow, and arm.--See Figure, next page.

Kung-Fu, or Tauist Medical Gymnastics, by John Dudgeon, [1895], at sacred-texts.com

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2.--For the Middle of the First Month, or "Rain Water."--Hands folded, press the thigh, turn the neck and body as before, alternately to the right and left 3 \* 5 times, etc., as above. For the cure of obstruction and the storing up of vicious poison in the Three Divisions (imaginary viscera) and net-work of vessels, difficult deglutition, deafness, and pain of the eyes. [\*\*]

#### Footnotes

^122:\* The illustration, being identical with the above Figure, is omitted; the pressure of the hand is applied to the right instead of the left thigh, and the head is turned to the left. The character used in the second is pi (#), which is not found in any of our Chinese-English Dictionaries. In the writer's Vocabulary of Anatomical Terms, to be published shortly, it refers to the region of the stomach. The part to be pressed upon in the above Figure is pi (#), the thigh, which agrees with the illustrations.

Kung-Fu, or Tauist Medical Gymnastics, by John Dudgeon, [1895], at sacred-texts.com

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3.--Second Month, name of Solar Term,--the "Waking of Insects" (animals that have secreted themselves all winter are supposed to come out on this day).--Close the fists tightly, turn the neck, move the elbows like the wings [of a bird] 5 \* 6

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times, draw them backwards and forwards, tap the teeth 6 \* 6 times, inspire and swallow 3 \* 3 times. To cure the corrupt poison and obstructions of the loins (lumbago), back, lungs, and stomach, dryness of the mouth, yellowness of the eyes, epistaxis, difficult deglutition, face swollen, aphasia, rheumatism of the head, tooth-ache, darkness of vision, intolerance of light, loss of smell, polypus, and boils all over the body.--See Figure, below.

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4.--Middle of the Second Month,--termed the "Spring Equinox."--Extend the hands, turn the head to the right and left 6 \* 7 times, knock the teeth 6 \* 6, inspire and swallow 3 \* 3. To cure weakness and the vicious poison of the chest (consumption), shoulders, back, and small blood-vessels, tooth-ache, neck swollen, rigors, feverishness, deafness or ear-ache, tinnitus aurium, pain. behind the ears, pain of the shoulders, elbow, upper arm, and back, oppression in the lungs (fulness), skis feeling like a husk or shell (not painful but itchy).--See Figure, below.

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5.--Third Month,--Solar Term "Pure Brightness."--Change hands right and left, like drawing the bow, each 7 \* 8 times, knock the teeth, respire, taking in the outside pure air to displace the foul air from within, and swallow the saliva each 3 times. To cure the weakness and vicious air of the loins, kidneys, intestines, and stomach, painful deglutition, ears deaf .and painful, pain of the neck and inability to turn it, pain in the shoulder and unable to raise it, body bent and without strength, arm painful, and weakness of the loins.--See Figure, below. [\*\*]

#### Footnotes

^125:\* This Figure corresponds with Amiot's No. 2, which is explained as directed against asthma and the pains of the loins and bowels. It is not necessary to turn the head.

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6.--Middle of the Third Month,--termed "Corn Rain."--Sitting evenly, alternately raise the right and left hand as if supporting something, and alternately with the

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right and left cover the breasts, each 5 \* 7 times, etc. [\*\*] To cure blood obstruction in the spleen and stomach, yellowness of the eyes, bleeding of the nose; cheeks, neck and arm swollen and painful, palms of the hands hot.--See Figure, opposite page. [\*\*+]

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The name of the spirit of the gall-bladder is "Glorious Dragon," and its appellation "Majestic Brightness." Its form is that of a tortoise coiled round by a serpent (see illustration on previous page); its resemblance is to a suspended gourd; its colour is a green purple; it is placed in the middle of the liver. Its kung is to sit upright, place the two soles of the feet together, raise the head, with the two hands take hold of the ankles and move the feet 3 \* 5 times. Or with the two hands press the ground, straighten the body, and add force to the loins and back 3 \* 5

times. In this way, the vicious air and poisonous wind can be driven out.

Then follow the summer three months,--Fourth, Fifth, and Sixth. The period starts with the picture of the heart. The name of its spirit is "Great Red;" its designation is "Guarding the Soul;" its form is like "the Scarlet Bird" (the fancy name of a position in geomancy); as the Red Ruler, it stores up the spirit. It resembles the lotus turned upside down; in colour, like white reflected on brown; it is placed in the middle of the lungs above the liver, one inch below the apex of the ensiform cartilage (in Chinese the aperture called the "dove's tail"). The pulse of the heart issues from the end of the left middle finger, at the aperture termed "the communicating centre." In order to direct the heart into a right course, sitting straight, with both hands clenched, with strength ram down alternately the right and left each 5 \* 6 times. Also, with one hand raised aloft in space as if supporting a picul of rice, right and left alternately. Also, with both hands clasped, and the foot placed within the clasped hands, each 5 \* 6 times, during which period let the breath be held, to drive out all diseases caused by vicious wind in the heart and thorax. This exercise to be performed for a long time, with the eyes shut, the saliva swallowed

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[paragraph continues] 3 times, and the teeth knocked 3 times. Afterwards hem slowly. Whatever grief may be in the heart or ulcers in the mouth will be cured. Or, sitting upright, throw both fists forward (as if fighting), and bring them back 6 times.--See illustration, below.

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Additional two exercises for directing the heart are given as follows:--First, sitting upright, body inclined, use strength in this position like a hill. supporting a hill. In this way, sit, using force to drive out the vicious wind of the loins and spine, to make pervious the five viscera and six fu, to disperse foot vapours (gout), to tone the heart, and strengthen the system; and do it the same on the right and left sides. The second method is with one hand to press the stomach, one hand raised upwards; use all your strength as if supporting a stone, and retain the breath; and do the same on both sides, to dispel the poisonous wind of the ribs, to cure the heart, and cause the blood and pulses to circulate and harmonize.

When the seven apertures of the heart are all open, the Chinese assert the highest intelligence. With a moderate amount of wisdom, only five openings are pervious; and, in the case of the intensely stupid, all the openings are blocked up, and no air passes through. The heart is the son of the liver and mother of the spleen (in their view).

In the beginning of the Fourth and Fifth months, early in the morning, facing the south, sitting straight, bump the teeth 9 times, gargle the saliva in the mouth 3 times, silently think, draw the south air into the mouth and swallow 3 times, hold the breath, and take 30 inspirations after each such holding, and so fill up and replace the vicious air.

#### Footnotes

^127:\* Each exercise concludes invariably with the phrase t'u2 na yen ye (#) which we have translated respire and swallow the saliva so many times. The word t'u refers to the air coming out of the mouth softly and slowly (expiration); na to its entering by the nose (inspiration) also slowly and continuously. The expression is equivalent to breathing out the foul and sniffing in the pure air. The repetition of the phrase is omitted.

The air of expiration moves the "heavenly stems" (10), and the air of inspiration the "earthly branches" (12); those cyclical signs forming the cycle of 60 combinations.

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^127:+ This Figure corresponds with No. 4 of Amiot, which is said to be against embarrassment and obstruction of the stomach and jaundice.

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7.--Fourth Month, Solar Term named "Beginning of Summer."--Breath closed and eyes shut, turn and change the hands, and press them on the knees each 5 \* 7 times, etc. To cure wind and dampness collected in the ching-lo or net-work of small blood-vessels, arms and

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axillae swollen and painful, palms of the hands hot. This illustration (see Figure below) corresponds with Amiot's No. 16, which is said to be against the continual heat of the palms of the hands and soles of the feet.

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8.--The Middle of the Fourth Month, termed "Small Full."--One hand is raised as if upholding something, one hand pressed down, right and left each 3 \* 5 times, etc. To cure obstructions in the liver and lungs of the usual character (i.e.,--the vitiated air and poison which

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has become stagnant and refuses to disperse), fulness of the thorax and ribs, pain and palpitation of the heart, flushing of the face, eyes yellow, heart sad, painful and afraid, palms of the hands hot. This (see Figure, below) corresponds with Amiot's No. 17, which is against embarrassment of the lungs and suffocation.

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Before engaging in the kung-fu of the Fifth Month, there is as usual the preliminary exercise of placing the palms of the two hands together, and as it were pushing forward the fore-arm and wrists 7 times, to purify the heart of wind and trouble, and to disperse the obstructing air.

On the 5th day of the Fifth month, take a little of the earth of the grave, a piece of brick and a stone, go home and place them in a little bottle and bury it outside the door below the door-step; the whole family will thus be protected against disease of the period. Also take vermilion and write a charm, and apply it to the front of the heart. This will cure all sorts of diseases, and prevent disease from entering the body. To be applied for the united three months.

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9.--For the Solar Term of the Fifth Month, named "Sprouting Seeds."--[Although the figure is standing, the instruction is sitting. The sitting character [tso] seems, however, to indicate the passing a season in such exercises, just as hsing-kung (#) refers to the carrying out of the same; an expression which occurs almost invariably in the body of the instructions, while the other (#) forms the title or introduction]. The body is thrown back, both hands raised aloft as if supporting a thing, and great force is to be used with both right and left in raising up (the supposed weight) 5 \* 7 times. Fix the breath, the remainder as usual. To cure weakness of the loins and kidneys, dryness in swallowing, heart and ribs painful, eyes yellow, thirst, body hot and thighs painful,

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head and neck painful, face red, cough and expectoration upwards, leakage downwards



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(diarrhoea of the lower air may mean passage of wind, emission of semen, or diarrhoea), grief, fear (see Figure, below). It corresponds with Amiot's No. 5, which is against pains of the heart, leanness of exhaustion, and thirst accompanied with heat of the body.

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10.--The Middle of the Fifth Month, termed "Summer Solstice."--Kneel, stretch the hands, interlock the fingers and bend them over the foot, change the feet right and left each 5 \* 7 times, etc. To cure the obstructed wind and damp not dispersed (rheumatism), painful knees, ankles, and arms, palms hot and painful, kidneys, loins and spine painful, heaviness of the body, all sorts of pain. (See Figure). Corresponds with Amiot's No. II, which is directed against pains of the knees, embarrassments of the kidneys, and the swelling of weakness.

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11.--For the Solar Term of the Sixth Month, named "Slight Heat."--Press the two hands to the ground, bend one foot under the body, stretch out the other with force 3 \* 5 times, etc. To cure rheumatism (wind and dampness) of the legs, knees, thighs, and loins, fulness of the lungs with excessive flow of phlegm, asthma, cough, pain in the middle of the sternum, violent sneezing, abdominal distension and pain to the right of the navel, the hands contracted (bent crooked), body heavy, hemiplegia, loss of memory, whooping cough, prolapsus ani, weakness of wrist, joy and anger inconstant. (See Figure). Corresponds with Amiot's No. 12, against paralysis of certain members, short and precipitate respiration, pains of the lower belly with tension.

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12.--For the Middle of the Sixth Month, termed "Great Heat."--Sit all in a heap on the , twist the head toward the shoulders, and look like a tiger to the right and left each 3 \* 5 times, etc. To cure rheumatism of the head, neck, chest, and back, cough and asthma, thirst, dulness (taking pleasure in nothing), fulness of chest, pain of the arm, palms of the hands hot, pain above the navel or the shoulder and back, cold and hot perspiration, frequent micturition, diarrhoea, skin anaesthetic, inclination to grief and crying. (See Figure).

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For the last half of the Sixth Mouth, the kung-fu is sit quite straight, extend the fingers upwards, bend them backwards, perform this 3 times, then bending them to the front in the same way in front and behind alike. To cure the loins, spine, feet and knees of paraplegic wind, and to disperse the vicious air of the bladder.

The spleen is called "Constantly Present;" designation, the "Soul's Residence;"--in form, phoenix like. It secretes the soul, resembles an upturned basin, colour like white reflected on yellow, covers the centre above the navel, in front covers horizontally the stomach, its pulse issues out of the side of the end of the big toe of the left foot just at the corner of the nail, distant about the breadth of the leaf of the chiu-ts'ai (*allium tuberosum*). (See illustration).

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During the Sixth Month, the following exercise is given as directing into the right courses. Extend one foot, bring both hands to the front, and let them draw the feet 3 \* 5 times. Also kneeling, both hands grasping the earth, turn the head and look, using force and looking like a tiger 3 \* 5 times. This exercise can drive away the rheumatism which obstructs the spleen, and promotes digestion.

The tiger appears as the illustration of the lungs in the hung beginning the Autumnal three months. Its spirit's name is "Truly Beautiful," and its designation "Empty Completeness." It is like a tiger, and secretes the soul. It resembles the suspended bell (ching) of the Buddhists; its colour is like white reflected on red; it is placed above the heart, opposite the chest, and is of lobes. Its pulse issues from the inside of the end of the thumb of the left hand, distant from the nail over two fen, in the middle of the hollow there. (See illustration).

The kung for the Seventh, Eighth, and Ninth Months is with both hands to grasp the ground, contract the body, bend the spine, raise the body 3 times, to disperse the vicious wind of the lungs and the old injuries that are there collected. Also turn the fist and beat the back with the left and

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right hands each 3 times, to drive out the enclosed; poisonous air in the thorax; and, after having done this for a long time, shut the eyes, knock the teeth, and rise.

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13.--For the Solar Term of the Seventh Month, called "Beginning of Autumn."--Both hands to the ground, contract the body, close the breath, raise up the body in a jerking manner 7 \* 8 times, etc. To fill up the empty (weak) and injured parts, to dispel the air of the loins and kidneys collected there, the heart and ribs painful and so unable to turn the body, the face as if covered with fine dust, the outside of the foot hot, head-ache, jaws painful, eyes projecting, canthi painful, sternum and arm-pits swollen and painful, paroxysms of cold perspiration. (See Figure).

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14.--For the Middle of the Seventh Month, termed "Stopping of Heat."--Turn the head to the right and left, raise the head, turn the two hands and beat the back each 5 \* 7 times, etc. To cure rheumatism, pain of the shoulder, back, chest, ribs, thighs, knees, small blood vessels, outside of the leg and ankle, pain of the various joints, cough, asthma, shortness of breath, thirst,--all will then disappear. (See Figure).

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15.--For the Solar Term of the Eighth Month, termed "White Dew."--Seated upright press the two hands on the knees, turn the head, pushing and stretching it each 3 \* 5 times, etc. To cure rheumatism of the loins and back, aguishness, epistaxis, lips deepened in colour, neck swollen, aphasia from disease of the pharynx, face of a dark colour, retching, inclination to sing and desire to ascend high places, eager to cast off clothes and go about naked (insanity). (See Figure).

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16.--Middle of the Eighth Month, named "Autumnal Equinox."--Sitting cross-legged, both hands covering the ears, turn sideways to the right and left 3 \* 5 times, etc. To cure rheumatism of ribs, loins, thighs, knees, and ankles, distension of the abdomen with rumbling of air, feeling as if air were colliding with the breasts, the thighs legs and ankles painful, incontinence of urine, inability to turn the thighs, from the ham space to a little above the ankle feeling as if tipped up, very rapid digestion, fluids drunk, stomach cold, asthma, dyspnoea. (See Figure).

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17.--For the Solar Term of the Ninth Month, called "Cold Dew."--Sitting upright raise both arms, jerk up the body as if supporting something, right and left 5 \* 7 times,

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etc. To cure all sorts of vicious wind, cold, and damp, pain of the ribs, head, neck, loins, and spine, head-ache, eyes as if falling out, neck as if being pulled out, haemorrhoids, fistulae in ano, insanity, head painful on both sides, frontal pain and also pain of vertex, yellowness of eyes, polypus, epistaxis, cholera, and such like. (See Figure).

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18.--Middle of the Ninth Month, termed "Frosts Descent."--Seated even, extend both hands and seize the feet; and, accompanying this exercise, use strength in the middle of the feet, then relax and withdraw the hands 5 \* 7 times, etc. To cure wind and damp having entered the loins, to extend and flex the feet and thighs, painful joints, lower part of leg painful as if laid open, painful head, back, loins, pelvis, thighs, knees, muscular paralysis, lower portion of body swollen, evacuation of pus and blood (dysentery), the small abdomen distended and painful, difficult and painful micturition, tendons cold, gout, haemorrhoids, prolapsus ani. (See Figure).

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The kidneys form the illustration at the beginning of the last three months of the year, which is as follows:--The name of its spirit is "The Water Spirit," and its designation "Nourishing Infants." Its form is that of a yellow deer with two heads. It stores up the will. It resembles a round stone, is of two colours like white silk reflected on purple. It is placed opposite the navel, and lies in close contact with the lumbar spine. The left kidney is the real one, and mates with the five viscera. The right kidney is called the Ming Men (#) or "Gate of Life," and in the male secretes the semen, in the female the foetal membrane. The pulse of the kidney issues from the middle of the soles of the feet. (See illustration).

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19.--The Solar Term of the Tenth Month, called "Beginning of winter."--Seated upright, one hand on the knee, one hand grasping the elbow, change right and left and support the right and left 3 \* 5 times, etc. To cure the hsu-lao (empty toil, consumption) and vicious poison in the chest and ribs, fulness of the thorax, loins painful, neither able to bend nor straighten [the body], deficiency of saliva, face dusky, nausea and hiccup, indigested faecal motions, head-ache, deafness, jaws swollen, eyes red swollen and painful, sense of fulness and depression in abdomen

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and ribs and the four extremities, vertigo, pupils painful. (See Figure).

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20.--For the Middle of the Tenth Month, termed "Slight Snow."--One hand placed on the knee, the other grasping the elbow, right and left using force 3 \* 5 times, etc. To cure wind, damp, and warm poison of the wrist and elbow, a wife's enlargement of the small abdomen and a husband's hernia, fox (?) hernia (all sorts of hernia), incontinence of urine, swelling of the joints, contraction of tendons, small membrum virile, five sorts of gonorrhoea (wind, fire, cold, poison, damp), diarrhoea, fear, fulness of the chest, asthma of the lower ribs. (See Figure).

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21.--For the Solar Term of the Eleventh Month, named "Great Snow."--Standing straight, the knees extended, both hands to the right and left as if supporting the two feet, right and left stamping, each 5 \* 7 times, etc. To cure wind and dampness of the feet and knees, heat of the mouth, dryness of the tongue, swelling of the throat, jaundice, hungry, and cannot eat, cough, haemoptysis, asthma, vision indistinct, fear (as if about to be seized).--See Figure.

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22.--For the Middle of the Eleventh Month, called "Winter Solstice."--Sitting evenly extend both feet, clench the two hands, press both knees, and with extreme force perform this with the right and left 3 \* 5 times, etc. To cure cold and damp of the hands, feet, minute blood vessels, spine, and thighs, insensibility of feet, inclination to recumbent position, soles of feet hot, navel painful, pain of the lower ribs between the shoulders and the middle of the thighs, fulness of the thorax, large and small abdomen painful, difficult micturition, distension of abdomen, neck swollen, cough, loins cold like water and swollen, air below the navel not harmonious, little belly (below navel) very painful, diarrhoea, feet swollen, chilblains, dysentery, heart desiring. (See Figure).

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23.--For the Solar Term of the Month, named "Slight Cold."--Sitting upright, one hand pressing the foot,

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the other raised aloft as if supporting something, turn the head and change alternately [the hands], use great force 3 \* 5 times, etc. To cure the air stored up in the arteries and veins, retching and vomiting, stomach painful, abdomen distended, ague, fulness of thorax, failing appetite, sighing, great heaviness of body, grief, below the heart painful, diarrhoea, suppression of urine, jaundice, the five diarrhoeas of five colours, large and small "convenience"

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impervious, face yellow, mouth dry, indolent, desire to lie down, angina pectoris, hungry, liking savoury things, want of appetite. (See Figure).

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24. For the Middle of the Month, termed "Great Cold."--Both hands thrown behind, sitting kneeling with one foot extended straight out, with one foot use force right and left alternately each 3 \* 5 times, etc. To cure the storage of all sorts of influences in the small net-work of blood-vessels, the root of the tongue hard, painful and unable to be moved, inability to move the body or to lie down, unable to stand great expenditure of strength, thighs and ham space swollen, the pelvis, thighs, legs, feet and back painful, distension of abdomen, rumbling in the intestines, food indigested causing diarrhoea, feet unable to be pulled together in order to walk, the nine openings impervious. (See Figure).

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Medicinal Kung (#).

No. 1.--The Honourable and Real Form of the Great Pure Ancestral Teacher.--To cure pain in the abdomen and suddenly alternating cold and hot.

Sit upright, with both hands embrace below the navel, wait till the tan-t'ien is warmed, perform the kung, revolving the air in 49 mouthfuls. [\*\*]

In one work this Figure is termed "Twisting (or Pressing) and Holding the Tan-t'ien.--"For the cure of abdominal pain and nourishing the strength of the male principle.

The Leading Air Soup.

Prescription.--Take of ts'ang-shu [or ts'ang-chu] (#), *Atractylis ovata*; hsiang-fu (#), *Cyperus rotundus*; ch'en-p'i (#), orange peel; chw'an-hiung (#), *Pleurospermum* Sp., or *Conioselinum univittatum* (umbelliferae); pai-chih (#), root of *Angelica anomala*; fu-ling (#), fungoid growths on roots of *Pachyma cocos*; t'u-fu-ling (#), root of the smilax (China-root); shen-ch'u (#), a celebrated medicine cake for curing colds and dispersing wind, brought from Chin-chew near Amoy (the name means "divine leaven"); tzu-su (#), *Perilla ocymoides*; dried ginger and liquorice;--of each the same quantity. Make a decoction in water.

Footnotes

^153:\* The illustration is that of a Tauist priest sitting cross-legged as described. As the illustrations are too numerous and occupy too much space, they are omitted unless the positions or figures are more or less striking, and where they resemble or are identical with those already given, reference to the illustration is sufficient.

Kung-Fu, or Tauist Medical Gymnastics, by John Dudgeon, [1895], at sacred-texts.com

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No. 2.--The Venerable Prince Li playing the Lute.--To cure chronic disease and yellow swelling.

Sit silently with both hands on the knees, rub forcibly, let the heart consider and wait till the air has circulated to all parts of the body, and make it go round in 49 mouthfuls. The air will thus revolve, the blood harmonize, and diseases vanish.

## The Jujube Iron Pills.

Prescription.--Take of green alum (#) sulphate of iron? burnt, orange peel, ts'ang-shu, of each 2 ounces; sha-jen (#), cardamoms, 3 mace; dried ginger, 2 mace; chih-ch'ioh, or chih-k'o (#), Aegle sepiaria (large fruit); ping-lang (#), Areca catechu (betel-nut); jen-shen (#), ginseng, root of Aralia quinquefolia (Pansax Ginseng), of each 3 mace; powder, boil the jujubes, beat them into a pulp, mix the powder and make into pills of which 49 form a dose morning and evening, to be taken with rice gruel. Fish, fowl, cold and raw articles, and fatty substances are contra-indicated.

After each Prescription, there is a stanza of poetry. The older work consulted omits the poetry. The stanza accompanying this recipe reads:--

At first when there was chaos, there was the female principle, then there ascended the male principle, and heaven was divided; the former principle increased, the latter diminished, and then both harmonized; heaven and earth then appeared, and the Great Reason, and this was the Creation. [\*\*]

The Figure given in the books is that of the Founder of Tauism. He is popularly termed Lao-tse, the Old Child; from the white appearance of his head and the aged appearance of his face at birth. The epithet really means the Old Master. His surname Li was derived from the name for a plum tree, under which he was said to have been born. He was a contemporary of Confucius. The illustration is, as described, an attitude of meditation assumed by the Tauist and Buddhist priests.

## Footnotes

^154:\* In the accompanying exercises with prescriptions, the Chinese characters with the botanical identification of the substances will be inserted only on their first occurrence. Where the substance is well known, is common and popular name only will be used.

Kung-Fu, or Tauist Medical Gymnastics, by John Dudgeon, [1895], at sacred-texts.com [p. 155]

No. 3.--Hsu Shen-weng's (#) Method of preserving the Air and opening the Passes.--To cure false satiety (i.e.,--being empty and yet having the feeling of fulness).

The closed places, or passes, are:--

1.--The mouth, the door of the lungs.

2.--The teeth, the leaves of the door.

3.--The larynx, the inspiratory door. (The sounds in Chinese for expiration and inspiration resemble the sounds produced by the acts, as for example hu hsi, to expire and inspire respectively).

4.--The gullet, the mouth of the stomach.

5.--The cardiac orifice.

6.--The pyloric orifice.

7.--The anus.

The soul goes by the head in the good, and by the fundament in the bad, into the earth. The nine openings of the body do not here require to be specified.

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## kfu

Sit firmly, place the two hands cross-wise on the shoulders (the naked beggars in winter adopt this attitude to keep themselves warm), let the eyes look to the left side, move the air round in 12 mouthfuls; then turn the eyes to the right, and respire as before.

The attitude resembles Amiot's No. 6, which is said to be against fulness and embarrassment in the intestines, with weakness.

### The Protecting Harmony Pills.

Prescription.--Take of shan-ch'a-jou (#), fruit of *Crataegus pinnatifida*, 2 ounces; shen-ch'u (fried); pan-hsia (#), tubers of *Pinellia tuberifera* (or rad. *Ari macrori*); ginger juice to be beaten with it; fu-ling, of each 1 ounce; lo-fu-tse (fried) #, *Raphanus sativus* (radish seeds); orange peel; lien-ch'ioh (#), lotus fruit, of each 5 mace; powder, form the shen-ch'u into a paste, with which to make the pills. Dose, 30 to 50, to be taken in a little soup (hot water).

Kung-Fu, or Tauist Medical Gymnastics, by John Dudgeon, [1895], at sacred-texts.com

No. 4.--The Immortal with the Iron Crutch pointing the way.--For the cure of paralysis.

This disease is supposed by the Chinese to be caused by phlegm blocking up the passages; that on the left is called tan (#), that on the right hwan (#).

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Stand firmly, point with the right hand to the right, eyes to be directed to the left, move the air round in 24 mouthfuls. Let the left foot point to the front, look to the right and left, move the air round in 24 mouthfuls, then the right foot in front.

### The Harmonizing Air Powder.

Prescription.--Take of ma-hwang (#), *Ephedra vulgaris*; orange peel; wu-yao (#), *Daphnidium myrrha*; pai-chiang-ts'an (#), chw'an-hiung, pai-chih, of each 1 mace; liquorice, chieh-keng (#), *Platycodon grandiflorum*, dried ginger, of each 5 candareens; chih-ch'ioh 1 mace. To be taken in boiled water, in which 3 slices of ginger have been digested.

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"The Immortal with the Iron Staff" is included by Tauist writers in the category of the Eight Immortals. His surname was Li. He is largely represented in Chinese legendary lore. No precise period is assigned to his existence upon earth. His disembodied spirit entered the body of a lame and crooked beggar, and in this shape the philosopher continued his existence, supporting his halting footsteps with an iron staff. Hence his name, T'ieh Kwai.

Kung-Fu, or Tauist Medical Gymnastics, by John Dudgeon, [1895], at sacred-texts.com

No. 5.--The Maiden Immortal Ho (#) slowly ascending to Heaven.--To cure gravel twisting the intestines and abdominal pain.

In one work, the Figure--a male--is termed "The Eighty-one (9 \* 9) ways of ascending to Heaven."

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Sit inclined, the two hands embracing the knees on a level with the navel, tread up

and down with the right and left feet 9 times, move the air round with 24 mouthfuls.<sup>kfu</sup>

This Maiden is one of the Eight Genii. When born, six hairs were seen growing on the crown of her head. At fourteen she dreamed that a spirit gave her instruction in the art of procuring immortality, in the obtaining of which she was to eat powdered mother-o'-pearl. She vowed herself to a life of virginity, wandered in the mountains, lived on herbs, and ultimately disappeared from mortal view. She has since, it is said, been twice seen.

The Salt Soup (Water) Method for bringing on Vomiting.

Prescription.--Use very much salted water to cause vomiting and the affection is cured.

This corresponds with Amiot's No. 19, which is there said to be against calculus and nephritic colic.

Kung-Fu, or Taoist Medical Gymnastics, by John Dudgeon, [1895], at sacred-texts.com

No. 6.--Pai Yu-ch'an (#) seizing his Food like the Tiger.--To cure twisting intestinal gravel.

This Figure is elsewhere termed--The Hungry Tiger seizing his Food.

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The abdomen to the ground, the hands and feet with force to be turned upwards, move the air in 12 mouthfuls, and move the hands and feet right and left 3 \* 5 times. Then sit up erect firmly, make the air advance by this kung in some 14 mouthfuls. (See Figure 6).

This corresponds with Amiot's No. 15, which is against gravel and sand in the kidneys; and he adds--"People speak well of its effects and cures."

Prescription.--Take red earth and alum, of each 5 mace; powder, use one bowl of cold water, mix, allow it to settle, and then drink.

Kung-Fu, or Taoist Medical Gymnastics, by John Dudgeon, [1895], at sacred-texts.com

No. 7.--Han Chung-li's (#) Method of sounding the "Heavenly Drum."--To cure vertigo. Sometimes called--The Vertigo-curing Tiger, or the Peach Blossom Tiger.

A similar exercise is given under the heading--The Hands beating the Wind Residence (acupuncture aperture below the occipital protuberance) causing Thunder.--For the cure of head-ache from inflammation of the membranes or from wind.

Bite the teeth, sit straight, shut the breath, use both hands and cover the ears, beat the "Heavenly Drum" 36 times, again tap the teeth 16 times.

Adding to the Taste of the White Tiger Soup.

Prescription.--Take of gypsum (roasted) 2 candareens; chih-mu (#), Anemorrhena asphodeloides, liquorice, of each 1 mace; pan-hsia 2 candareens; mai-tung (#), tubers of Ophiopogon japonicus, 8 candareens; chu-ye (#), bamboo leaves, 5 candareens; rice a pickle. Make decoction with 3 slices of ginger in it. (The heart will thus become as bright as a mirror, and as clear as Heaven,--the first couplet of the poetical stanza).

This Figure corresponds with Amiot's No. 9, which is said to be against vertigo and dazzling, and resembles No. 1 of the Eight Sections, and is therefore here omitted.



Kung-Fu, or Taoist Medical Gymnastics, by John Dudgeon, [1895], at sacred-texts.com  
[p. 161]

No. 8.--The Immortal Maiden Ts'ao (#) looking at the Figure of the Ultimate Principle of Being (#).--To cure inflammation, pain and swelling of the eyes.

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Fix the tongue on the palate, direct the eyes to the vertex and nose [alternately], cause the fire of the heart to descend to and enter the yung-chuen (acupuncture aperture in the centre of the sole of the foot), draw up the kidney water (semen) to the kw'en-lun. In performing it, do it 3 times each time; set it on fire in 36 mouthfuls.

The Bright Eye Flowing Air Potion.

Prescription.--Tang-kwei (#), Ligusticum acutitubum, pai-shao (#), Paeonia albiflora, sheng-ti (#) Rehmannia glutinosa, lung-tan-ts'ao (#), Gentiana scabra, ch'ai-hu (#), Bupleurum falcatum, hwang-lien (#), rhizome of Coptis teeth, chih-tse (#), Gardenia florida, tan-p'i (#), root bark of Paeonia montan;--of each 1 mace. Take of rhubarb boiled in wine, dried and again boiled and dried 3 \* 7 times, 2 mace; and make a decoction and drink.

Kung-Fu, or Taoist Medical Gymnastics, by John Dudgeon, [1895], at sacred-texts.com

No. 9.--Ch'ieu Ch'ang-ch'un's (#) Method of Turning the windlass; otherwise called the Genii turning the windlass (the Shoulder).--To cure severe pain of the back and arm.

Sit high (as on a chair), extend the right and left feet inclined, with the two hands press the knees, moving the air round in 12 mouthfuls. Do it daily 3 \* 5 times.

The Moving Air Soup.

Prescription.--Take of kau-pen (#), Nothosmyrnum japonicum, fang-feng (#), Peucedanum terebinthaceum (?), root of an umbellifera, chw'an-hiung, of each 1 mace; ch'iang-hwo (#), Peucedanum decursivum, tu-hwo (#), Angelica inaequalis, of each 2 mace; man-ching-tse (#), a kind of turnip with a white tuber below ground, 6 candareens; liquorice 5 candareens. Boil in water, and drink.

The Figure is omitted.

Kung-Fu, or Taoist Medical Gymnastics, by John Dudgeon, [1895], at sacred-texts.com

No. 10.--Ma Tan-yang's (#) Method of using the strength of Fire for the whole Body.--To cure the primordial air in a debilitated condition.

Sit firmly cross-legged, first rub the two hands warm, then rub the eyes; afterwards use them to sustain below the ribs on the two sides. When the air advances, rouse it to go upwards, and move the air round in 12 mouthfuls.

[p. 163]

The Ginseng Astragalus Soup.

Prescription.--Take of ginseng, hwang-ch'i (#), Astragalus, pai-shu (#), tang-kwei, of each 2 mace; orange peel, fu-ling, liquorice, of each 1 mace. Add ginger and

jujubes, and boil in water.

The Figure is omitted.

Kung-Fu, or Taoist Medical Gymnastics, by John Dudgeon, [1895], at sacred-texts.com

No. 11.--Chang Tze-yung (#) driving the Pestle.--To cure indigestion, distension and rumbling of the abdomen, with pain each time.

[p. 164]

Stand firmly, with the two hands support heaven, stamp the earth, and circulate the air 9 times.

This Figure corresponds with Amiot's No. 20, against intestinal movements and inquiet in the whole body.

The Soup for widening the Middle (Thorax).

Prescription.--Take of tzu-su, keng-yeh (#), *Hemiptelea Davidi* (*Zelkora Davidi*), cardamoms, chih-ch'ioh, ch'ing-p'i (#), immature fruits (dried) of a species of citrus, orange peel, betel-nut, mu-hsiang (#), root of *Aplotaxis auriculata* (putchuck), pan-hsia, lo-fu-tse, hou-p'o (#), flowers of the Szechuen hou-p'o-tzu, ts'ang-shu, tse-hsieh (#), *Alisma plantago*, mu-t'ung (#), *Clematis*, of each the same; crude ginger, 2 slices boiled in water.

Kung-Fu, or Taoist Medical Gymnastics, by John Dudgeon, [1895], at sacred-texts.com

No. 12.--Miss Huang-hua (#) Sleeping on Ice.--To cure consumption and extreme debility from venereal excesses.

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Lie with the left hand for a pillow, rub the abdomen with the right fist, flex the right foot a little, press the right leg upon the left a little, and as if sleeping in this manner inspire 32 mouthfuls, and move the air round in 12 mouthfuls.

The Soup of the Great Shop for strengthening the Centre (Thorax).

Prescription.--Take of ginseng, pai-shu, fu-ling, pai-shao, shu-ti [see sheng-ti] (#), hwang-ch'i, of each 1 mace; tang-kwei, chw'an-hiung, tu-chung (#), bark of an Euphorbiaceous tree, ts'ung-jung (#), *Aeginetia* Sp., ku-chi (#), legumes of *Psoralea* (*Bauchee* seeds), of each 7 candareens; liquorice, cinnamon, of each 3 candareens. Boil with ginger and jujubes, and take it at any time.

Kung-Fu, or Taoist Medical Gymnastics, by John Dudgeon, [1895], at sacred-texts.com

No. 13.--Yin Ching-ho's (#) Sleeping Plan.--To cure weakness of the spleen and stomach, and indigestion of the five cereals (hemp-seed, millet, rice, wheat and pulse).

Recline on the back, place the right foot like a frame on the left foot, lay the two hands straight on the shoulders, the abdomen coming and going; move the air round in 6 mouthfuls.

[p. 166]

The Strong Spleen Pills.

Prescription.--Take of pai-shu (roasted with earth), chih-shih (#) roasted, *Aegle*

kfu

sepiaria (small fruit), orange peel, mai-ya (#) roasted, sprouts of wheat and barley, shen-ch'u (roasted), shan-yao (#), Dioscorea Sp. (yams), fn-ling, ts'ang-shu (roasted), of each 1 ounce; hou-p'o (prepared) 8 mace; mu-hsiang 5 mace. Powder, take non-glutinous rice flour and make into a paste and form pills, of which 6 or 7 for a dose in rice gruel.

Kung-Fu, or Taoist Medical Gymnastics, by John Dudgeon, [1895], at sacred-texts.com

No. 14.--Li Ch'i-ch'an's (#) Method of dispersing the Semen (#) [ching]; sometimes called Lu-tsu's Method for strengthening the same.--To cure spermatorrhoea from dreams.

Sit upright, raise up both feet, rub until warm the soles of both feet, and move the air right and left each in 30 mouthfuls, and so the semen will not flow away. The Chinese believe that the ching is secreted in the kidneys and can be dispersed throughout the entire body, and thus be prevented from collecting and flowing away.

[p. 167]

The Strong Ching Pills.

Prescription.--Take of chih-mu (roasted), hwang-po (#), Phellodendron amurense or Pterocarpus flavus, of each 1 ounce; burnt oyster shells, burnt fossil bones, tz'u-shih (#), Euryale ferox, lien jui stamens of lotus flowers, fu-ling, yuen-chih (#), root and root bark of Polygala sibirica, shan-chu-yu (#) fruit of a shrub not yet identified,--of each 2 ounces. Powder boiled rice, make the pills with a cinnabar coating. Dose, 50 pills on an empty heart (stomach), and swallow with diluted salted water.

Kung-Fu, or Taoist Medical Gymnastics, by John Dudgeon, [1895], at sacred-texts.com

No. 15.--The Maiden Chang Chen-nu (#) fixing her Animal Spirits.--To cure emptiness and great pain of the heart.

[p. 168]

Sit upright, with the two hands press the knees, use the idea in it, look to the right and elevate the left, move the air in 12 mouthfuls, look to the left, raise the right, and move the air in 12 mouthfuls.

The Pain-removing Powder.

Prescription.--Take of wu-ling-chih (#), magpie's dung, p'u-hwang (#) roasted, Typha sp., tang-kwei, of each 1 ounce; jou-kwei, Cinnamomum cassia, mu-hsiang, shih-ch'ang-p'u (#), Acorus gramineus, of each 8 mace. Powder, boil, dose 4 mace, to be boiled with a little salt and vinegar.

This corresponds with Amiot's No. 13, which is against the ills of the heart, with fulness, grief and languor.

Kung-Fu, or Taoist Medical Gymnastics, by John Dudgeon, [1895], at sacred-texts.com

No. 16.--Wei Po-yang's (#) Method of beating the wind.--To cure chronic paralysis.

Sit upright, place the right fist against the right ribs, with the left hand press the knee, extend and withdraw the feet, think, move the air to the diseased part right and left each in 6 mouthfuls.

The Gold-producing Tiger-bones Powder.

kfu

Prescription.--Take of tang-kwei, ch'ih-shao (#), Paeonia albiflora (the cultivated variety which bears red flowers), ch'wen-hsu-twan (#), Dipsacus asper or Lamium album from Szechuan, pai-shu, kau-pen, tigers' bones,--of each 1 ounce; wu-shao-she-jou (#) 5 mace. Powder, dose 2 mace, to be swallowed with tepid wine.

Kung-Fu, or Taoist Medical Gymnastics, by John Dudgeon, [1895], at sacred-texts.com  
No. 17.--Hsueh Tao-kwang (#) rubbing his Heel.--For nourishing the original essence.

Sit straight, with the hands rub until warm the sole of the left foot, move the air in 24 mouthfuls, afterwards rub warm the sole of the right foot, the rest the same as the left.

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The Figure resembles No. 8 of the Ornamental Sections, and is therefore omitted.

The Extract of the Two Immortals, Kwei and Lu. (The Tortoise and Deer).

Prescription.--Take of deer horns 10 catties, shell of a land tortoise 3 catties, kow-ch'i-tse (#) Lycium chinense, 30 ounces, ginseng 15 ounces. Use a jar and make it after the manner of an extract, then dissolve it in wine, and take for a dose 2 to 3 or 4 mace on an empty stomach.

#### Footnotes

^168:\* A celebrated Taoist philosopher and alchemist of the Han dynasty, who is known to have devoted himself to the preparation of the elixir of immortality, and who is the author of a professed commentary on the Yih-king, or Book of Changes.

Kung-Fu, or Taoist Medical Gymnastics, by John Dudgeon, [1895], at sacred-texts.com  
No. 18.--Ko Hsien-weng (#) opening the Thorax.--To cure the thorax of obstruction.

Stand erect, the feet placed after the Chinese figure of 8 (#); interlock the two hands, carry them to the front of the chest, rub them times without number, and move the air in 34 mouthfuls.

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Another plan is with the left hand using force directed to the left, the right hand also forcibly following the left, the head also with strength directed to the right, the eyes strongly directed to the right, move the air in 9 mouthfuls, change the hands and repeat.

The Powder for widening the Centre.

Prescription.--Take of chih-ch'ioh (roasted), chieh-keng, fu-ling, pan-hsia, orange peel, hou-p'o, hsiang-fu, sha-jen,--of each the same quantity. Add a few slices of ginger, and make a decoction.

Kung-Fu, or Taoist Medical Gymnastics, by John Dudgeon, [1895], at sacred-texts.com  
No. 19.--Wang Yu-yang's (#) Method of dispersing Pain.--To cure periodical air and a painful condition of the whole body.

[p. 171]

Stand upright firmly, let the left foot be carried to the front, the right to the back, place the two fists on the belly, move the air in 24 mouthfuls. The exercise

is the same on the right and left.

The Ginseng Harmonizing Air Powder.

Prescription.--Take of chw'an-hiung, chieh-keng pai-chih, orange peel, chih-ch'ioh, liquorice, ma-hwang, wu-yao, ginseng, ch'iang-hwo,--of each 7 candareens. Make a decoction.

Kung-Fu, or Tauist Medical Gymnastics, by John Dudgeon, [1895], at sacred-texts.com

No. 20.--The Maiden Ma (#) rubbing (away) the Disease.--To cure imperviousness of the air and arteries.

Stand firmly. If it be the air and blood vessels of the left side that are not pervious (i.e., not circulating so as to reach all points), then the right hand acts the kung, and the idea or thought is to be directed to the left. If it be the right side that is impervious, the left hand acts, and the will is to be on the right. Each side to have 5 mouthfuls of the revolving air.

Except that the hand is pointing, this Figure of Miss Ma resembles that of Miss Ts'ao (No. 8), who is viewing the Absolute from which is evolved the two primordial or positive and negative essences, or male and female principles.

Ma Ku is one of the female celebrities of Tauist fable, a sister of the immortalized soothsayer and astrologer Wang Yuen of the Han dynasty.

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The Putchuck Flowing Air Potion.

Prescription.--Take of pan-hsia, ch'ing-p'i, liquorice. o-shu (#), Kampferia pandurata, betel-nut, hsiang-fu, ts'ao-kwo (#), Amomum medium (Ovoid Chinese cardamom), pal-chih, mu-kwa (#) Chinese quince (Pyrus Cathayensis), ginseng, ch'ih-fu-ling, red variety mu-t'ung, hwo-hsiang (#), Lophanthus rugosus (bishopwort), ting-hsiang, cloves, flower buds of Eugenia carophyllata, orange peel, tzu-su, jou-kwei, hou-p'o, mu-hsiang, mai-tung, pai-shu, ch'ang-p'u, Acorus calamus, ta-fu (#), betel-nut skin. Add 3 slices of ginger and 1 jujube, and make a decoction.

Kung-Fu, or Tauist Medical Gymnastics, by John Dudgeon, [1895], at sacred-texts.com

No. 21.--The Picture of Chang Kwo-lao [\*\*] abstracting from and adding to the strength of Fire. (#).--To cure the heat of the blood of the Three Divisions (imaginary functional passages) advancing upwards, vision indistinct.

Sit upright, let the hands rub the navel warm, afterwards press the knees, shut the mouth, sit quiet and wait till the air is fixed, then revolve the air in 9 mouthfuls.

[p. 173]

The Chrysanthemum Powder.

Prescription.--Take of ch'iang-hwo, mu-tsei (#), Equisetum japonicum, hwang-lien, chw'an-hiung, ching-chieh, (#), Salvia plebeia, fang-feng, tang-kwei, pai-shao, liquorice, kan-chu-hua (#), Chrysanthemum sinense (sweet), a kind exported from Canton, man-ching-tse (#), hwang-ch'in (#), Scutellaria viscidula,--of each the same. Make a decoction, to be taken after food.

The illustration is similar to Numbers 2, 9, 10, 16.

Footnotes

^172:\* One of the Eight Immortals of the Taoists, who flourished toward the close of the 7th and middle of the 8th century. He led an erratic life and performed wonderful feats of necromancy. Mayers informs us that he had a white mule as his constant companion, which carried him thousands of miles in a day, and which, when he halted, he folded up and hid away in his wallet. By spitting water from his mouth upon the packet, the beast again resumed its proper shape. He was asked to Court, but the ascetic wanderer spurned every tempting offer.

Kung-Fu, or Taoist Medical Gymnastics, by John Dudgeon, [1895], at sacred-texts.com

No. 22.--Ch'en's kung for obtaining his Great Sleep.--To cure cold caught at any of the Four Seasons. [\*\*]

Lie on one side, flex the legs, rub the two hands until warm, embrace the membrum virile and scrotum, and revolve the air in 24 mouthfuls.

The Ch'iang-hwo (acting) like a Divine Powder.

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[p. 176]

Prescription.--Take of ch'iang-hwo, to-hwo, pai-chih, orange peel, tzu-su, shah-cha, ts'ao-kwo, fang-feng, kan-ko (#), *Pachyrhizus angulatus*, pan-hsia, liquorice, ts'ang-shu, ch'ai-hu, hwang-ch'in, chw'an-hiung,--of each 8 candareens; ginger 3 slices, and 3 onion tubers. Make a decoction, and take it hot, to produce perspiration.

#### Footnotes

^173:\* [p. 175] One of the most frequently occurring names in the works on Kung-fu is Ch'en Hsi-i, or tw'an (#), and who seems to have designed many of the Figures for the cure or prevention of disease. The year's Kung-fu is attributed to him. He died about 990 A.D. He was a celebrated Taoist philosopher and recluse, who devoted himself to the study of the arts of sublimation and the occult philosophy of the Yih Ching. He is recognised, as the late lamented and rare sinologue Mr. Mayers says, by Chu Hi as having founded the modern school of interpretation of the system of the diagrams. He was summoned to court of the second Emperor of the Sung dynasty, for the purpose of instructing the Emperor in the mysteries of the arts of sublimation and the occult philosophy of the Book of Changes. The designation by which he is known was conferred upon him by the Emperor. All the works on Kung-fu contain his celebrated Sleeping Recipes. Hence perhaps the popular fable that he slept 800 years. Although he appeared in the Sung dynasty, he is said to have been born in the Chow (1122-249 B.C.). He certainly passed much of his time in meditation, in the exercise of Kung-fu, and this too perhaps may have given rise to the tradition of his long sleep. The popular tradition also asserts that he did not speak till he was seven years old. He lived in a cave at Hwa-shan in Shansi; his bones were buried by order of Kanghi, the Emperor (1662-1723 A.D.), the poor Taoists priest having used his skull for about 1000 years as an object with which to extract alms from the benevolent, the use to which it was put resembling the "wooden fish," a skull-shaped block, the emblem of sleeplessness, on which the beat time when chanting.

There are illustrations of Ch'en sleeping on the left and right sides in two of the works consulted. It is accompanied by two poetical stanzas, the last line of the left sleeping hung running thus:--

When the tiger and the dragon are collected together at two of the "Earthly Branches" (related to fire and water), the Great Elixir is complete.

kfu

The tiger is here placed on the right, the dragon on the left. In the sleeping exercise for the right side (see illustration), the liver occupies the right and the lungs the left side, with two of the Eight Diagram figures, Li and K'an (fire and water respectively), above and below, and Hu in the middle, and the whole stanza reads:--

The air of the lungs resides in the place of the K'an; the liver is directed towards the Li place. Revolve the air (an older work gives spleen air instead), call it to harmonize in the middle position; the five airs (the atmospheric influences or natures of the Five Elements) collect together as one, and enter the great void. (See also Nos. 27 and 33).

Kung-Fu, or Tauist Medical Gymnastics, by John Dudgeon, [1895], at sacred-texts.com

No. 23.--Shih Hsing-lin's (#) Method of warming the Tan-tien.--To cure the small bowels of air, cold and pain.

Sit upright, rub the two hands extremely hot, direct them to the navel, and circulate the air in 49 mouthfuls.

Adding to the taste of the San-ling (#) Powder.

Prescription.--Take of chu-ling (#), tuberiform bodies of an unknown nature, tse-hsieh, pai-shu, fu-ling, cinnamon, hwei-hsiang (#), Fennel (*Foeniculum vulgaris*), betel-nut, mu-t'ung, chin-ling-tse (#) chu-ho-jen (#), orange seed kernels. Make a decoction, adding a little salt.

The Figure is the usual one, with the hands embracing the navel as directed.

Kung-Fu, or Tauist Medical Gymnastics, by John Dudgeon, [1895], at sacred-texts.com

[p. 177]

No. 24.--Han Hsiang-tse's (#) [\*\*] Figure for nourishing Man's Heart (#).To cure curvature of the lumbar spine and shaking (palsy) of the head.

Stand firmly, bend the head, curve the lumbar spine, and perform the act of showing reverence. In doing this hung, let the hands and soles of the feet be on the same level. Revolve the air in 24 mouthfuls.

[p. 178]

In one work the Figure is designated--"The Dragon wagging his Tail."--For the cure of lumbago. Soup for expanding the small blood-vessels.

Prescription.--Take of ch'iang-hwo, fang-chi (#), roots and bulbs (?), pai-shu, tang-kwei, pai-shao, chiang-hwang (#), turmeric (*Curcuma longa*), of each 1 ounce; liquorice 7 mace, hai-t'ung-p'i (#), either *Acanthopanax*, *ricinifolium* or *Bombax malabaricum*, 1 ounce. Dose 3 mace, with 10 slices of ginger. Make a decoction.

Footnotes

^177:\* One of the Eight Immortals of Tauist fable, and an ardent votary of transcendental study. He was a pupil of the patriarch Lu, Mayers says, "and having been carried up to the supernatural peach tree of the Genii he fell from its branches, and in descending entered upon the state of immortality."

Kung-Fu, or Tauist Medical Gymnastics, by John Dudgeon, [1895], at sacred-texts.com

No. 25.--Miss Chao-ling's (#) manner of making disease go.--To cure cold, numbness,

and extreme pain of the leg and foot.

[p. 179]

Stand erect, extend a finger of the left hand, with the right hand nip the belly of the arm. Revolve the air in 24 mouthfuls.

A similar exercise is termed--The Patriarch Lu's Method of causing the blood and air to circulate.--For the cure of pain of the back and shoulder.

Stretch out the left arm and press the inner aspect of the fore-arm with the right hand, and vice versa. Take 22 breaths.

The Fang-feng T'ien-ma Powder.

Prescription.--Take of t'ien-ma (#), *Gastrodia elata*, fang-feng, liquorice, chw'an-hiung, chiang-hwo, tang-kwei, pai-chih, hwa-shih (#) Talc, of each 2 ounces; ts'ao-wu-t'ou (#), Aconite, pai-fu-tse (#), *Arisaema* sp., ching-chieh-sui (#), of each 5 mace. Powder, take warm wine, and dissolve in a little honey, take 1/2 to 1 mace; and mix with it. Take of this medicine until you feel slightly numb, and then stop.

Kung-Fu, or Taoist Medical Gymnastics, by John Dudgeon, [1895], at sacred-texts.com

No. 26.--Lu Ch'un-yang's [\*\*] Figure of sustaining the Pulse.--To cure the hundred (all) diseases.

Sit upright, let the two hands press the 'sun' and 'moon,' two lateral acupuncture apertures two inches below the heart, times; circulate the air 9 mouthfuls.

Another method is to press the knees with the two hands, twist the body right and left, and with each turn of the body revolve the air in 14 mouthfuls.

[p. 180]

The Figure resembles in every respect No. 7, also No. 1 of the Ornamental Sections.

A similar exercise is elsewhere termed--The March of the Blood Vessels.

Prescription.--Uses 1 wei-ling-hsien (#), *Clematis* sp., on the two days known as ping-ting (#) and wei-sze (#), horary characters, dry it in the shade, powder, pass through a sieve; 2 mace for a dose in warm wine; avoid tea. It is well, while cutting the drug, not to hear the sound of water. To be taken on an empty heart, and in summer there will be no epidemics, and in autumn no ague and dysentery, and all diseases will be banished easily and without trouble, as the title of the Prescription intimates.

Corresponds with Amiot's No. 7 for sustaining the health.

#### Footnotes

^179:\* Lu Tsu (#) or Yen (#), or Tung-pin (#), or Ch'un-yang (#), for he is known by all these names, was born 755 A.D. He was one of the most prominent of the later patriarchs of the Taoist sect, of whose doctrines he was an ardent votary. He was invested with the magic formulas and a sword of supernatural powers with which he traversed the Empire, slaying dragons and ridding the earth of divers kinds of evils during a period of upwards of 400 years. In the 12th century, according to Mayers, temples were erected to his honour and were dedicated to his worship under the title Ch'un-yang, which he had adopted. Several such temples exist at Peking. He is worshipped especially by the fraternity of doctors and barbers. He and Ko Hsien-weng (No. 18), each at 64 years of age, met their teachers and embraced the Doctrine. For an account of this patriarch, see the writer's articles on Medical Divinities and



Divinities in Medical Temples (Chinese Recorder, Volume 3, 1870).

Kung-Fu, or Tauist Medical Gymnastics, by John Dudgeon, [1895], at sacred-texts.com

No. 27.--Ch'en Hsi-i imitating the Cow descending from looking at the Moon (#).--To cure spermatorrhoea only.

When there is about to be an emission, let the middle finger of the left hand plug the right nostril, and let the right hand middle finger press the wei-lu (#) aperture, coccyx, (where the seminal road or vessel is supposed to be situated), and so stop the flow of the semen; revolve the air in 6 mouthfuls.

[p. 181]

The kung is sometimes termed--A Cow grasping the Moon.

The Shen-hiung (#) Soup.

Prescription.--Take of ginseng, kow-ch'i, yuen-chi, hwang-ch'i, liquorice, kwei-shen (#) [see tang-kwei], tu-chung (roasted), pai-shu, ti-kuh-p'i (#) root bark of Lycium chineuse, p'o-kuh-chih (roasted), of each the same quantity. Add 1 slice of ginger and 7 lotus seeds deprived of their core. Make a decoction with water, and take.

Kung-Fu, or Tauist Medical Gymnastics, by John Dudgeon, [1895], at sacred-texts.com

No. 28.--Fu-yeu-ti-chun (#) drawing the Sword from its Scabbard.--To cure all sorts of cardiac pains.

[p. 182]

Stand erect and firm like the character (a nail), raise the right hand and look to the left; if the left hand be raised, look to the right. Revolve the air in 9 mouthfuls, turn the head, and look to the four quarters.

The above is elsewhere termed--The Immortals unsheathing the Sword.--For the cure of cardialgia.

With the raising of the right hand, the body is turned in the opposite direction, and vice versa.

The Falling cup Soup.

Prescription.--Take of Hsuen-hu-so (#), tubers of Corydalis ambigua, wu-ling-chih (thoroughly roasted), chien-k'ow-jen (#), nutmeg kernels from Fuhkien, of each 6 candareens; liang-chiang (#), Galangal (alpinia officinarum), shih-ch'ang-p'u, hou-p'o, orange peel, hwo-hsiang, of each 1 mace; chih-ch'ioh, su-keng (#), Perilla ocymoides, of each 6 candareens. Make a decoction with water, and drink.

Kung-Fu, or Tauist Medical Gymnastics, by John Dudgeon, [1895], at sacred-texts.com

No. 29.--The divine ancestor Hsu (#) shaking the "Heavenly Pillar."--To cure all sorts of ulcers on the head, face, shoulders and back.

Sit upright, let the two hands seize below the heart, agitate the "heavenly pillar" right and left, with each revolve the air, hem and blow 24 mouthfuls.

The Figure resembles Numbers 1, 18 (standing) and 23.

The Powder for dispersing the Poison.

kfu

Prescription.--Take of hwang-ch'in, hwang-lien, rhubarb, pai-chih, ch'iang-hwo, fang-feng, chin-yin-hwa (#) *Lonicera japonica*, lien-chi'oh (valves of fruit of *Forsythia suspensa*), tang-kwei, ching-chieh, tien-hwa-fen (#), root of *Trichosanthes multiloba*, and liquorice,--equal quantities of each. Make a decoction, and drink.

Kung-Fu, or Taoist Medical Gymnastics, by John Dudgeon, [1895], at sacred-texts.com  
[p. 183]

No. 30.--Ch'en Ni-wan's Method of grasping the Wind's Nest (acupuncture aperture below the occiput; see No. 7).--To cure want of clearness of the brain, and rheumatism of the head.

Sit with the back to the outside, and let the two hands embrace the ears and the back of the head. Revolve the air in 12 mouthfuls, and bring the palms together 12 times.

The Ch'iang-hwo Pai-chih Soup.

Prescription.--Take of ch'ai-hu, fu-ling, fang-feng, ching-chieh, hwang-lien, tse-hsieh, tang-kwei, pai-shu, man-ching, gypsum, ts'ang-shu, hsin-i (#) buds of *Magnolia conspicua* (or *M. kobus*), sheng-ti, chw'an-hiung, kao-ren, liquorice, pai-chih, ch'iang-hwo, hwang-ch'in, hsi-sin (#), *Asarum Sieboldi*, shao-yao (same as pai-shao), of each the same quantity. Add crude ginger, and make a decoction.

Kung-Fu, or Taoist Medical Gymnastics, by John Dudgeon, [1895], at sacred-texts.com  
[p. 184]

No. 31.--Ts'ao Kwo-chieu (#) [\*\*] taking off his Boots.--To cure pain of the foot, calf of the leg and abdomen.

Stand firmly, place the right as if scaling a wall, let the left hand hang down, direct the right foot in front, and step in vacuo. Revolve the air 16 times. The left ' and right are the same.

[p. 185]

This exercise is elsewhere called--The Immortals taking off their Shoes.--For the cure of lumbago.

The right foot is directed to be firmly planted on the ground and the other slightly raised on the toes, and 18 breathings to be taken.

The Ch'iang-hwo Soup for nourishing the exhausted.

Prescription.--Take of ch'iang-hwo, chw'an-hiung, ts'ang-shu, pai-chih, nan-hsing (#); *Arisaema japonicum* (?), tang-kwei, shen-ch'u, of each 1 mace; sha-jen, kwei-chih, bark of cassia twigs, fang-chi, mu-t'ung, of each 8 candareens. Add 3 slices of ginger, and make a decoction.

Footnotes

^184:\* One of the Eight Immortals of Taoist fable.

Kung-Fu, or Taoist Medical Gymnastics, by John Dudgeon, [1895], at sacred-texts.com

No. 32.--Chao Shang-tsao's (#) Method of transferring and stopping the ching.--To cure wet dreams.

[p. 186]

Sit on one side, use the pair of hands to take hold of the soles of the two feet, first take hold of the left sole and rub it warm, and revolve the air 9 times. Afterwards do the same with the right sole, and perform the kung like the left.

The Jade Pass Pills (#); Yu-men (#),--the Jade Door, the Ching Door.

Prescription.--Take of ginseng 6 mace; jujube kernels, roasted oyster shells, wu-pei-tse (#), nut-galls of *Rhus semialata* (commercial), *punjabensis* (medicinal), roasted alum, fossil bones, of each 5 mace; fu-shen (#) roots and bulbs, 1 ounce; and yuen-chi (core to be extracted), 1 1/2 ounces. Steam the jujube kernels, and make the whole into pills. Dose 50 to 60 on an empty stomach, to be taken in soup made from the seeds of the lotus.

Kung-Fu, or Taoist Medical Gymnastics, by John Dudgeon, [1895], at [sacred-texts.com](http://sacred-texts.com)

No. 33.--The pure peaceful Heavenly Preceptor's Sleeping Kung.--To cure spermatorrhoea from dreams.

[p. 187]

Recline on the back, the right hand supporting the head (as a pillow), the left hand grasping firmly the obscure parts, extend the left leg straight, flex the right leg, let the heart think, and revolve the air 24 times.

The above is elsewhere termed--The Sleeping Exercise of Ch'en Tu'an.--For the cure of consumption and the effects of venery.

Recline obliquely on a pillow, with the right hand under the head; with the left rub the abdomen, draw up the legs, the left not quite up to the level of the right, the left pressing on the right, breathe gently, vacant in thought, and take into the abdomen 32 mouthfuls. Do this 12 times. If long continued, the disease is certain to be cured.

Another similar exercise is simply termed--The Sleeping Method.--For the cure of nocturnal emissions.

Lie on the back and make a pillow of the right hand, with the left hand press on the thigh of the extended left leg, draw up the right leg, think, and inspire 24 mouthfuls.

There is yet another Sleeping Method, for the cure of dyspepsia.

With both hands rub up and down the abdomen in all directions, like the whirling of a river or the eddying of the ocean.

The Nourishing-heart Soup.

Prescription.--Take of ginseng, shan-yao, mu-t'ung, fu-shen, swan-tsao-jen (#), seeds of *Diospyros lotus*, kwei-shen, clarified tang-kwei, pai-shao, yuen-chih flesh (pulp), lien-hsu (#) [same as lien-ju], of each the same quantity. Add ginger, jujube, and lotus pulp. Make a decoction, and take.

Kung-Fu, or Taoist Medical Gymnastics, by John Dudgeon, [1895], at [sacred-texts.com](http://sacred-texts.com)

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No. 34.--Sun Hsuen-hsu (#) imitating the Black Dragon taking hold of his Claws.--To cure pain of the loins and legs.

kfu

Sit firmly on the ground, extend both feet, push out the two hands in front and take hold of the two feet on the same level, and come and go in this way performing the exercise. Revolve the air in 19 mouthfuls.

Elsewhere this exercise appears as--The Dragon grasping his Claws.--For the cure of pain of the whole body.

Sit with the body straight, both feet extended together, close and open alternately the fists, stretch forward the body along with the fists, and take 12 mouthfuls.

Another is termed--The Tiger stretching his Claws.--For the cure of pain of the back and limbs.

Sit upright with both legs crossed, stretch both arms to the front on a level with the feet, move them backwards and forwards in this manner, so that the air may follow the motions of the arms and thus be introduced into the parts affected.

[p. 189]

The Niu-hsi wine.

Prescription.--Take of ti-kuh-p'i, wu-chia-p'i (#), Eleutherococcus, i-i-jen (#), seeds of Coix lachryma (roasted), chw'an-hiung, niu-hsi, of each 2 ounces; liquorice, sheng-ti, 3 ounces; hai-t'ung-p'i (#), 1 1/2 ounces; ch'iang-hwo 1 ounce; tu-chung (roasted), 2 ounces. Use good wine without lees, to be well digested. Dose 1 or 2 cupfuls, 3 or 4 times daily, to be drunk before the flavour of the wine has passed off.

Kung-Fu, or Taoist Medical Gymnastics, by John Dudgeon, [1895], at sacred-texts.com

No. 35.--Kau Hsiang-sien's (#) imitation of the Phoenix [\*\*] spreading its wings.--To cure diseases the same as the preceding one.

[p. 190]

Bend and contract the body a little, raise the hand higher than the vertex, let the mouth and nose slowly emit the pure air (!) in 3 or 4 mouthfuls, let the left foot be directed to the front, let the toes of the right foot be opposed to the left heel, and revolve the air to times.

The Flowing Air Potion.

Prescription.--Take of ch'iang-hwo, ts'ang-shu, chw'an-hiung, tang-kwei, hsiang-fu, pai-shao, orange peel, pan-hsia, mu-hsiang, chih-ch'ioh, mu-t'ung, liquorice, betel-nut, tze-su, of each the same quantity. Make a decoction.

Footnotes

^189:\* A fabulous bird. The male is termed feng, and the female kwang; combined form the generic designation of this wondrous bird, a compound between the peacock and the pheasant, with the addition of many gorgeous colours. (See illustration in the Year's Kung-fu).

Kung-Fu, or Taoist Medical Gymnastics, by John Dudgeon, [1895], at sacred-texts.com

No. 36.--Fu Yuen-hsu (#) embracing the vertex.--To cure vertigo.

[p. 191]

Sit upright, rub the two hands warm and embrace the vertex door (anterior fontanelle), shut the eyes to prevent the animal spirits from being dissipated,

kfu

blow, hem, and drum the air to cause it to ascend to the top of the vertex; revolve the air 17 times.

The Rhubarb Soup.

Prescription.--Take of the best rhubarb, and digest it in wine 7 times; dry, and then powder. Use tea, and take 3 mace for a dose.

Kung-Fu, or Tauist Medical Gymnastics, by John Dudgeon, [1895], at sacred-texts.com

No. 37.--The immortal Li Hung-chi (#) admiring the Moon.--This Figure is designed to harmonize the air and invigorate the blood.

Bend the arms as if prostrating one's self to do obeisance; cross the hands and feet, crawl along on the ground, practise the kung right and left, and revolve the air each in 12 mouthfuls.

Harmonizing the Air and Nourishing the Blood Soup.

Prescription.--Take of tze-su (leaves of the stem), 1 mace, ch'iang-hwo, 1 mace; pan-hsia, tsang-pai-p'i (#), root bark of the mulberry (*Morus alba*), ch'ing-p'i, orange peel, ta-fu-p'i (#) same as betel-nut, of each 8 candareens; ch'ih-fu-ling, mu-t'ung, of each 8 candareens; ch'ih-shao (same as pai-shao), 1 mace; liquorice 5 candareens, tang-kwei 1 mace, and jou-kwei 3 candareens. Make a decoction.

Kung-Fu, or Tauist Medical Gymnastics, by John Dudgeon, [1895], at sacred-texts.com

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No. 38.--Li T'ieh-kwai the Immortal leaning on his Staff.--To cure pains of the loins and back.

Place the hands to the back and stand firm, take the staff to buttress the loins, let the left side lean on the staff, revolve the air 108 times, divide into 3 mouthfuls and swallow, afterwards kneel, swing from aide to side as if sweeping the ground. Do it on the right side in like manner.

This Figure is elsewhere called--The Immortal leaning on a Stick.--For the cure of lumbago.

Take 18 mouthfuls 3 times, and move alternately the legs as if sweeping the floor.

[p. 193]

The Tang-kwei Method of picking out Pain.

Prescription.--Take of ch'iang-hwo, liquorice, hwang-ch'in (digested in wine), yin-ch'in (#), *Artemisia* sp., roasted in wine, of each 5 mace; k'u-shen (#) root of *Sophora flavescens* or *gustifolia*, ko-ken (#), *Pachyrhizus angulatus*, ts'ang-shu, of each 2 mace; fang-feng, kwei-shen (clarified), chih-mu (washed in wine), ginseng, sheng-ma (#), *Astilbe chinensis*, fu-ling, tse-hsieh, chu-ling, of each 3 mace. Dose 8 mace, made into a decoction with water, and no special time for taking it.

Kung-Fu, or Tauist Medical Gymnastics, by John Dudgeon, [1895], at sacred-texts.com

No. 39.--The True Jade Immortal's method of harmonizing the Hall of the Kidneys.--To cure pain of the legs.

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kfu

Sit upright, clench the two hands, rub them warm, place the palms of the hand to the posterior ching door, rub several times, the more the better, and each time revolve the air 24 times. (In spermatorrhoea the legs are said to be painful).

The Soup for removing the Heat and overcoming the Damp.

Prescription.--Take of hwang-p'o (moistened in salted water and afterwards roasted), ch'iang-hwo, tze-hsieh, ts'ang-shu, prepared liquorice (half the quantity of the other ingredients), tu-chung (roasted), pai-shao (roasted in wine), mu-kwa, wei-ling-hsien, orange peel, of each 1 mace; mu-hsi (#), 8 candareens. Add 3 slices of ginger, and make a decoction in water.

Kung-Fu, or Taoist Medical Gymnastics, by John Dudgeon, [1895], at sacred-texts.com

No. 40.--Li Ye-p'o (#) imitating the child reverencing.--To cure the same as the preceding.

[p. 195]

Sit firmly, extend straight both feet, use pressure to the root of the thighs, let the heart think, and revolve the air 13 times.

The Hai-t'ung-p'i Potion.

Prescription.--Take hai-t'ung-p'i, wu-chia-p'i, chw'an-tu-hwo, chih-ch'ioh, fang-feng, tu-chung (roasted), niu-hsi (digested in wine), i-i-jen (roasted), of each 1 1/2 ounces. Put it into good wine, boil it to drive off the "fire" and the poison; to be taken on an empty stomach. Dose 5 mace.

Kung-Fu, or Taoist Medical Gymnastics, by John Dudgeon, [1895], at sacred-texts.com

No. 41.--Lan Ts'ai-ho (#) [\*\*] imitating the Black Dragon shaking his Horns.--To cure pain of the entire body.

[p. 196]

Sit upright, extend both feet, close firmly the two hands, and together with the body direct them to the front, revolve the air in 24 mouthfuls, place the feet on the ground, bend the head, let the two hands grasp the toes of the two feet, and revolve the air as above.

The Soup to cause the Blood-vessels to circulate.

Prescription.--Take of hsuen-hu-so, tang-kwei, jou-kwei, of each 1 ounce; powder, mix with wine, and take 3 or 4 mace. Add wine according to each individual's wine capacity; when the pain ceases, cease the medicine.

Footnotes

^195:\* One of the Eight Immortals who, according to Mayers, wandered about a beggar in a tattered blue gown, with one foot shoeless, wearing in summer wadded garments and in winter sleeping on snow and ice. She waved a wand in her hand, and chanted verses denunciatory of fleeting life and its delusive pleasures.

Kung-Fu, or Taoist Medical Gymnastics, by John Dudgeon, [1895], at sacred-texts.com

No. 42.--Hsia Yun-feng (#) imitating the Black Dragon in a horizontal position on the Ground.--To cure pain of the back and spine.

Bend the body, creep on the ground, kneel, place the two hands on the ground,

kfu

revolve the air right and left 6 times.

A similar exercise is enjoined in that known as Using the Golden Block to sodden the Earth.--For the cure of abdominal pain.

Both hands are raised above the head with the palms upwards as if supporting heaven, and both heels are pressed firmly on the ground; the arms are drawn down, and nine respirations are taken. (Compare No. 7 of the Ornamental Sections).

[p. 197]

The Trinity or Three Harmonies Soup.

Prescription.--Take of orange peel, pan-hsia, fu-ling, wu-yao, chih-ch'ioh, chw'an-hiung, pai-chih, ch'iang-hwo, fang-feng, hsiang-fu, of each the same quantity, and make a decoction.

Kung-Fu, or Tauist Medical Gymnastics, by John Dudgeon, [1895], at sacred-texts.com

No. 43.--Ho T'ai-ku supporting Heaven, seated.--To cure swelling of the abdomen from debility.

Seated upright the two hands are raised as if supporting a thing, move the air, and by upheaval lead the air upwards in 9 mouthfuls, then make it descend in 9 mouthfuls.

[p. 198]

The above is sometimes called--Supporting the Pagoda towards Heaven.--For the cure of enlargement of the abdomen. (Compare this with standing Figure No. 11 of Chang Tze-yang driving the Pestle).

The Fragrant Sha Ling and P'i Potion.

Prescription.--Take of fu-ling-p'i, ta-fu-p'i, wu-chia-p'i, ginger-skin, ts'ang-pai-p'i, root bark of mulberry, chih-ch'ioh, sha-jen, pai-chu, lo-fo-tse, mu-hsiang, mu-t'ung, tse-hsieh, chu-ling, of each the same quantity. Boil, to be taken a little while after meals.

Kung-Fu, or Tauist Medical Gymnastics, by John Dudgeon, [1895], at sacred-texts.com

No. 44.--Liu Hsi-ku (#) exhibiting terribly the Ferocious Tiger.--To cure dysentery.

[p. 199]

Place the two hands in front and behind (one in front, the other behind), like grasping a horse and putting aside flowers, the feet also to be placed in front and behind, and take steps in performing the exercise. For white dysentery, let the air advance directed to the left in 9 mouthfuls; for red dysentery, the same to the right.

The Yellow Wax Pills.

Prescription.--Take of yellow wax 1 ounce; almonds 49, digested in water to strip off the skin and the point (the latter supposed to be poisonous); mu-hsiang, 5 mace; 7 croton seeds, Croton Tiglium (fold them in paper and beat to express the oil); melt the wax, and mix in the ingredients to make pills the size of green peas. Dose 15 for red dysentery, to be taken with liquorice soup; for the white variety, use ginger as a menstruum.

Kung-Fu, or Taoist Medical Gymnastics, by John Dudgeon, [1895], at sacred-texts.com

No. 45.--Miss Sun Pu-erh (#) waving the Flag.--To cure the same as the preceding.

[p. 200]

Direct the body to the front, the two hands to be extended straight in front like taking hold of a thing; raise the right foot, so as to have the heel off the ground; then flex and extend the feet; revolve the air in 24 mouthfuls; right and left the same.

The Pai Shao Yao Soup.

Prescription.--Take of pai-shao, tang-kwei, of each 1 mace; rhubarb 2 mace, mu-hsiang 5 candareens, hwang-lien 1 mace; hwang-chin, betel-nut, of each 8 candareens; liquorice 7 candareens. For one dose. A decoction.

Kung-Fu, or Taoist Medical Gymnastics, by John Dudgeon, [1895], at sacred-texts.com

No. 46.--Chang Yao-yang (#) imitating the Child worshipping the Goddess of Mercy.--To cure pain in front and back of heart.

The body to assume the Chinese figure 8 (#); bend the head as far as the front of the chest, place the two hands on the abdomen, and revolve the air 19 times.

[p. 201]

The Soup of the Two Oranges.

Prescription.--Take of chih-so (same as so-sha-mi), Amomum villosum, pan-hsia, orange peel, chih-shih, sha-jen, hsiang-fu, mu-hsiang, hou-p'o, hwei-hsiang, hsuan-hu, ts'ao-tou-k'ou, tze-su (stem and leaves), of each the same quantity. Add ginger 3 slices, and make a decoction.

Kung-Fu, or Taoist Medical Gymnastics, by John Dudgeon, [1895], at sacred-texts.com

No. 47.--Tung Fang-shuo's (#) [\*\*] Method of grasping his Big Toes.--To cure hernia.

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With the two hands grasp the big toes of the two feet, bend the toes for a period equal to 5 respirations, lead the air in the abdomen throughout the entire body.

Another method is bending all the ten toes in this manner, which is better.

Hwei-hsiang Pills.

Prescription.--Take fu-ling, pai-chu, shan-cha, of each 2 ounce; chih-shih 8 mace, ta-hwei-hsiang (roasted) 2 ounce, wu-chu-yu (#) roasted 1 ounce, orange seed (roasted) 2 ounces, stones of the Lichee (#), Nephelium Litchi, 1 ounce. Powder, with honey form pills, each pill to weigh 1 1/2 mace, to be taken on an empty heart. Break up the pills, and take with soup of ginger.

Footnotes

^201:\* Tung Fang-shuo, 2nd century B.C. It is related that he was the child of a miraculous conception, and his mother removed to a place further to the eastward from her home to give birth to her child; and hence his name. According to common repute, he was the embodiment of the planet Venus.



Kung-Fu, or Taoist Medical Gymnastics, by John Dudgeon, [1895], at sacred-texts.com

No. 48.--The Patriarch of P'eng's (#) [\*\*] Method of brightening the Vision.

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Sit on the ground firmly, reverse the two hands and place them behind, extend the left leg, flex the right knee and press it upon the left leg equal to a period of 5 respirations, and induce the lungs to drive out the wind. If this attitude be assumed for a long time, things at night will be seen as clear as day.

Another method is at cock-crow to rub the two hands warm, and iron (as it were) the eyes; rub thrice and iron the eyes as often; then take the finger and rub the eyes, and right and left will become divinely brilliant.

The Ti-hwang Pills (same as Sheng-ti; sea No. 8) for clearing the Eyes.

Prescription.--Take of sheng-ti (washed in wine), shu-ti (the same), of each 4 ounces; chih-mu (roasted in salted water), hwang-p'o (roasted in wine), of each a ounce; cakes of Cuscuta (Dodder) seeds, t'u-szu-tzu (#) prepared in wine, tu-hwo, of each 1 ounce; kan-kow-chi, chw'an-niu-hsi (washed in wine), of each 3 ounces; sha-yuen-chi-li (#), seeds of an unknown plant, 3 ounces. Powder, and with honey make pills the size of the wu-t'ung-tse (seeds of *sterculia platanifolia*). Dose, 80 pills. In summer, use weakly-salted water as a menstruum. After more than a month, use wine in taking it.

These exercises conclude with a description of three Figures. The first is a pipe or reed (see Figure below), which is introduced into the two nostrils 3 fen, and in calibre must fit exactly the nostrils, so as to allow no leakage of air. The tube is pervious, and the apex has an aperture for blowing into. It is employed in constant coughing, in profuse perspiration, body hot, voice hoarse or lost, loss of flesh and constitutional weakness. In the case of haemoptysis, a cure is guaranteed in seven days by its use. It is only necessary to hem or flow into the tube.

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To cure red sputum, each time the instrument is used, a small cupful of hsiang-ch'an, # (a venereal medicine, very costly and highly esteemed, said to be produced from a toad's forehead, and coming from the south); woman's milk, two eggs, and pig's pancreas cut very fine. Mix the whole thoroughly, then put it in a porcelain vessel or silver wine-cup, steam it until well done, and take it every morning for seven days on an empty stomach at the same time as blowing into the pipe.

The second Figure is designed against fulness of the chest, and weakness of the air (constitution). The instrument (see Illustration below) is to be placed on the navel. It will also cure amenorrhoea and spermatorrhoea.

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Before blowing into it, take 3 li of musk (10 li = 1 candareen), gum olibanum 1 mace; catechu, myrrh, and sandal wood, of each 1 mace. Powder, and with honey form into cakes, one cake to be applied to the navel. Take 1 slice of ginger, the size of the cake and half the thickness of a cash (Chinese copper money); take the artemisia (*Tanacetum Chinense*) and make into a pill or tuft the size of a bean (number unimportant), and burn till the ginger is hot. When the heat is felt inside, remove the medicine and blow into the instrument. No second application is necessary.

The third instrument (see Figure below) is to be inserted two fen into the meatus urinarius, for the cure of spermatorrhoea; to be introduced smeared with wax. The blowing into it is to be according to the age of the patient, one blow for each year; the number may be increased, but not diminished.

From 5 to 7 days before commencing the use of the instrument, whether the patients be male or female, the body is to be strengthened by the use of good wine, flesh and rice, that the improvement may be speedy.

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In the fourth illustration (a tube resembling a rib), the patient reclines on the back with warm water or olibanum wine in the mouth; afterwards a young man is to blow into the tube according to the above directions. The following is the method.

Take red lead, etc. (a disgusting preparation made from the menstrual discharge, and so called because of its resemblance to red lead);--the details are hardly fit for publication in English.

A portion is dropped into the small end of the tube and placed in the nose; the youth then blows into the other end with all his force; the sick person waits till he experiences the #. Onions and garlick and all sorts of acid and acrid things are to be avoided. This plan, if followed for a long time, will add to one's longevity. If, after using the method, warmth is felt inside, woman's milk may be drunk.

#### Footnotes

^202:\* The of Pang is a mythical being, who is reputed to have attained a fabulous longevity. He was 767 years of age when the Yin dynasty came to an end (1123 B.C.). He is said to have nourished himself upon the powder of mother-o'-pearl and similar substances. By some he is regarded as one of the incarnations of Lau-tse.

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#### Extra Curative Kung without Prescriptions.

In a work copiously and beautifully illustrated on kung-fu, which apparently has been abstracted from my library but of which I made a translation and had the most striking illustrations copied and cut nearly 30 years ago, I find many of the illustrations and descriptions with unimportant variations in other and later works on the subject, some of which have already been presented to the reader. The titles of some of the kung are altered, and the positions slightly varied; the description of the exercises is very closely adhered to in all. The titles are in most cases very poetical and graphic, and are supposed to be suggested by the attitudes. To save space, incorporation has been attempted. Repetition both in letter-press and figures is sought to be avoided, and only the more striking ones are presented. These curative exercises are followed by prophylactic ones, including the Dragon and Tiger series.

No. 1.--The Patriarch Lu's Method for separating the Roads (the supposed vessels proceeding to the various viscera).--For the cure of weakness of the pulses of these vessels.

The Figure is similar to that for the middle of the Fifth month of the series for the Year.

No. 2.--The Patriarch Lu's Method for distributing and regulating the air that has become stationary.--To cure spermatorrhoea.

This Figure is identical with that of the middle of the Ninth month of the Year's kung.

No. 3.--Pa Wang raising the Incense Burner. (If the cock crow at the first watch,

fires are prevailing; if at the second, <sup>kfu</sup>thieves).

The Figure is similar to that of the middle of the Fourth month of the Year's series.

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No. 4.--Ursa Major's Tail opening what is closed.--For the cure of all miscellaneous diseases.

Sit erect with both hands on the legs and bend the head and body, now to the right, and then to the left, and take in 14 breaths.

No. 5.--For the cure of chronic abdominal growths.

Sit straight, rub the ribs of both sides, and the part over the tumours; and while rubbing inspire 34 times.

No. 6.--The Etiquette of the Immortals.--For the cure of paralysis.

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Sit on a high seat, the left foot placed on the opposite thigh, and the right extended forwards; clasp both hands, and, with the head turned in the opposite direction, stretch out the clasped hands in the other, and vice versa, inspiring 34 times.

No. 7.--For the cure of Lumbago and Sciatica.

Both hands together, bend them to the ground slowly; raise them up again quietly straight above the head; shut the mouth, and breathe through the nose 3 or 4 times.

No. 8.--For the cure of cold of the kidneys, with pain in the back and limbs.

Both hands are made warm and pressed against the lumber region. (See Ornamental Sections, No. 4).

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No. 9.--Li Peh [\*\*] enjoying the Moonlight.--For the cure of stoppage of the blood.

The position is like beating a serpent. Grasp the feet with the hands, reverse the hands, and take 12 breaths.

No. 10.--Moving the "Heavenly Pillar."--For the cure of headache, rheumatism and imperviousness of the blood vessels.

Place both hands on the knees, twist the head to both sides, and take 12 inspirations. (See Ornamental Sections, No. 2).

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No. 11.--The Patriarch Lu's Method for curing Disease, caused by the blocking up of the vessels with the blood and air.

Stand, and if on the left raise the left hand, and vice versa.

No. 12.--For the cure of diaphragmatic dyspepsia.

Let the left hand be thrown to the left side, and let the right hand follow it with the head thrown in the opposite direction, and vice versa; to be repeated on each side 9 times. (The illustration resembles that of the Solar Term of the Tenth month).

## kfu

No. 13.--The Patriarch's Lu's Method for separating the Air.--For the cure of stiffness of the body.

With closed fists press on both ribs on a level with the hollow of the breast (the ensiform cartilage at the bottom of the heart), and use strength internally in breathing on both sides 24 times.

No. 14.--To harmonize the blood vessels, the three divisions of the body (upper, middle and lower parts of the trunk, into which the Chinese divide the body), and to cure indistinctness of vision and weakness.

Sit cross-legged and rub the hands till warm, and then rub the soles of the feet; then press both hands on the knees, open the mouth, and inspire deeply 9 times.

No. 15.--Pa Wang's Walking Method.--For the cure of painful contraction of the whole body caused by cold.

Stand, and with the hands press closely upon the part above the crest of the ilium, first on one side, then on the other, in three positions, with one leg forward. Repeat 12 times. (See Dragon series, No. 2).

### Footnotes

^210:\* Li Peh, the most widely celebrated among the poets of China. He derives his name, T'ai-peh, from the planet Venus, which is said to have shot down and entered the bosom of his mother. The Imperial Courtier, Ho Che-chang of the T'ang Emperor, on hearing of his remarkable talent, exclaimed--"This is indeed an Immortal banished to earth." (See the author's article on The Beverages of the Chinese, for further notice of the Poet).

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### The Dragon Series.

The Dragon is the chief among the four divinely constituted beasts, a legendary monster depicted by Chinese tradition as a four-footed reptile resembling a huge saurian. The watery principle of the atmosphere is pre-eminently associated with it. For a notice of the Dragon King see the writer's article in The Chinese Recorder, on Praying for Rain (Volume I, 1867).

No. 1.--The Dragon stamping the Earth, or The Stamping-Earth Dragon (and so with all the other titles).

Let both hands embrace crosswise both shoulders; fix the toes on the ground, and stamp with the heels 24 times. This is used for the strengthening of the ligaments and bones. The stamping with the heel causes the blood to circulate in heaven and earth, high and low (that is, all over the body). The blood and air thus circulating everywhere, boils, abscesses, etc., will not be produced. In this way, man can voluntarily and gratuitously strengthen himself. [\*\*]

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No. 2.--The Dragon wagging his Tail.

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Place both legs firmly together, and move from side to side like a dragon's tail, 24  
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times. For pacifying and making comfortable the ligaments and bones. (These results are produced by the movement of the coccyx).<sup>kfu</sup>

No. 3.--The Dragon rubbing his Head.

Take hold of the Dragon with the left hand, and rub his head with the right hand; seize it slowly, and afterwards move it firmly; do not be afraid to repeat it any number of times. The black dragon is the liver, and the white tiger is the lungs. By so manipulating, hardness will disappear, and the dragon at the sight of the tiger will not be afraid. (The illustration is similar to Nos. 1, 18, 23 and 29, of the Medicinal Kung).

No. 4.--The Whirling-Wind Dragon.

with closed fists and head slightly bending downwards strike out first the right hand and then the left, each hand following the other. This is in order to move the bones and muscles, and cause the blood to advance forwards, and so prevent the body from becoming weak. (The illustration is similar to that for the Third month).

No. 5.--The Dragon joining his Feet.

Sitting straight place first one leg and then the other in the opposite axilla, and with the hands grasp the opposite elbows. To cause the blood to pass down the vertebrae to the kidneys and coccyx. (The illustration, a male, is similar to No. 5, of the Medicinal Kung).

No. 6.--The Dragon shutting the Pass.

The hands to be lifted up with the palms towards heaven, and the air is thus driven up to the head. To be done 24 times; and, if the air reach to the ni-wan bone, [\*\*] the organs of vision and hearing will be strengthened. (The illustration is similar to No. 7, of the Eight Ornamental Sections).

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No. 7.--The Dragon closing in the Inspired Air.

Perfect quiet to be maintained, without which the exercise is useless. To be done 81 times. To impart strength to men. (The illustration is similar to Nos. 1, 20, 16, 21, 23, and 29, of the Medicinal Kung).

No. 8.--The Dragon supporting Heaven.

The object of this movement is to cause the air to pass from all parts of the body to the coccyx. The person lies on his back, the heart is empty (free from all care, etc.), the legs are drawn up, and the hands clasped underneath, 81 times. By this kung-fu alone can the air freely circulate to the coccyx.

No. 9.--The Ascending Dragon.

The person sits cross-legged, the breath is retained and drawn into the abdomen, the mouth is closed and the tongue thrown against the palate. Prescribed for driving out cold, with the hands in the loins, and against incontinence of urine.

Inspire by the nose 90 times. If inspiration by the nose be not attended to, the passages will be blocked up; and, if the mouth be not closed, the dorsal muscles will be rendered uncomfortable; and, if the tongue be not rubbed against the palate, the air from below will not pass to the occiput, and all pass round like the flowing of the Yellow River and the tides of the ocean and go into the heart.

There are three more given to complete the dozen, forming the "Dragon Set:"--one, The Dragon taking water; another, The Dragon fearing Fire; and The Dragon meditating on the Elixir. These, not being very different from some others already given, are

omitted.

#### Footnotes

^212:\* These directions are usually in rhyme, so as to be easily remembered and committed to memory. The Chinese have no correct notion of the circulation of the blood. They speak invariably of blood and air; and, together, these words stand for the constitution. Original air is supposed to be mixed with the blood, and to be the cause of its onward movement. (The position of the arms resembles No. 3, Medicinal Kung).

^214:\* "Mud pellet bone," so called from its containing the brain called the "mud pellet palace," and this again from a reference in the Han dynasty to an official who, with such a pellet, could close the Han Pass. (See the writer's Anatomical Vocabulary,--"Ni-wan").

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#### The Tiger Series.

The Tiger is the greatest of the four-footed creatures, the lord of wild animals, and represents the masculine principle of nature. He lives for a thousand years. When 500 years old, he becomes white. His claws act as a talisman; and the ashes of his skin, when worn about the person, act as a charm against disease. In Tauist literature, the Dragon and the Tiger play a most important part.

##### No. 1.--The Mountain-Jumping Tiger.

Jump from one place to another, and then back, 24 times. In this way, the black dragon and white tiger are brought face to face, and the door of the hill (to become genii) will be opened.

##### No. 2.--The Tiger coming out of the Cave.

The person, on all fours, moves backwards and forwards, each 12 times. The muscles and bones are thus made and kept movable, the viscera enjoy peace, and the blood and veins flow regularly.

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##### No. 3.--The Flying-Rainbow Tiger.

The two arms are stretched out together in one direction, first to the left and then to the right, 24 times, as if flying to the right and to the left. This opens the chest, and makes it feel comfortable. The muscles, bones and heart are likewise benefited, and so disease is prevented. (The illustration resembles those for the Second and Tenth months of the Year's Series).

##### No. 4.--The Relaxing-Tendon Tiger.

Both legs are stretched out flat on the ground from the body right and left, with the arms grasping the feet like the string of a bow, turning to the right and left 12 times each way. With the view of moving the muscles, ligaments and bones, preventing the production of disease, or removing it far off.

##### No. 5.--The Tiger suspended from a Beam.

Suspended from a cross-bar, weigh the body, first on one hand, then on the other, 24

times; and all manner of diseases will <sup>kfu</sup>vanish, the air and blood will circulate, and the viscera be made comfortable.

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No. 6.--The Tiger fixed like the Tripod of an Incense Burner.

Sit cross-legged and straight, with hands at the side like a tripod firmly fixed, with the shoulder placed straight, and the head thrown up 24 times. This is considered great kung-fu, and calculated to produce great good.

No. 7.--The Standing-on-one-Leg Tiger.

First on one side, and then on the other, each 12 times. To give peace to the bones and ligaments of the entire body.

No. 8.--The Turning-his-Body Tiger.

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As if the feet were flying, and the two hands on the ground supporting the body. To be done 24 times without stopping. To prevent the air stopping anywhere, and causing debility and laziness of the body.

No. 9.--The Tiger turning himself.

The hands are turned with palms backwards, and the shoulders are grasped firmly 81 times. Used for broadening the chest, and causing the blood and air to move constantly. (The illustration is similar to No. 3, of the Medicinal Kung).

No. 10.--The Tiger swallowing saliva.

The saliva to be swallowed 24 times. To diminish the fire (inflammation) of the heart.

No. 11.--The Peach-Blossom Tiger.

The face is to be roughed with both hands, the voice is to be thrown out by pronouncing ha until the face is red and quite hot, and there are no wrinkles, and the face is as if the person had been drinking. [\*\*]

No. 12.--The Peaceful Spirit Tiger.

Sit cross-legged, to pacify the heart, as if looking at a beautiful garden or picture.

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No. 13.--The Tiger (a lady) playing the Dragon's Flute.

There are no holes in the sides; therefore played at the end. If it be not blown, the air can not enter; and, if the air do not enter the road is not open; and, if the road be not open, the tan-t'ien air does not move, and the person is not able to play. If it succeed, then the tan-t'ien air passes to the "Heavenly Door," and so round the entire body, according to diagram illustrative of the Physiology of Kung-fu (inserted at the end).

No. 14.--The Dragon (a man) playing the Tiger's Guitar.

To cause the heart to desire and wish for things, and then both their hearts will be joyful and contract no disease (different musical instruments are recommended).

Then follows--The Dragon asking the Tiger the News, and The Tiger (a lady) arriving

at the Village of the Dragon. The illustration is unfit for publication.

#### Footnotes

^219:\* The peach tree is an emblem and symbol of longevity, and derives much of its allegorical character from a reference to it in the Book of Odes. It occupies too a prominent position in the mystical fancies of the Tauists. Magical virtues were very early attributed to twigs of this tree, and its use in making handles, beating down earth with the view of driving away demons, is in constant demand, and originally in writing charms to be placed over the doors at the New Year to drive off evil spirits. The pilgrims to Miao-feng-shan, in the Fourth moon, bring back peach sticks to ward off evil spirits. A host of superstitious notions cluster around the peach-wood,--many of a magical nature. It yielded the fruit of immortality. According to Mayers, one of the panaceas of the Tauists was said to be composed of the peach tree mingled with the powdered ash of the mulberry, which not alone cured all diseases but also conferred the boon of immortality.

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#### Kneading.

Under this title we include all forms of friction, pressing, rubbing, shampooing, massage, pinching etc. This method of cure and prevention of disease is of very ancient origin. It has been revived in modern times and is of growing importance, the practice being employed in a large and ever-increasing number of diseases. From times immemorial the department of pressing and rubbing an-moh-k'o (#) has been one of the 13 divisions of the great Medical College of China. This mode of treatment is used when the skin, tendons and muscles are injured or when the bones are fractured,

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or dislocated, or where the soft parts are swollen, hard or anaesthetic. If the vessels become pervious and the air is no longer blocked up, this method acts as a deiscutient and the disease is cured. The Medical of the present dynasty has only five officially recognised departments; viz., medicine, surgery, children's diseases and diseases of the mouth and eye. The other branches are forbidden and particularly acupuncture which is not allowed to be practiced in the Palace. The prevention and cure of disease by rubbing existed long anterior to the Founder of Tauism. Its place seems afterwards to have been taken by charms, incantations, magic and prayers, all of which, along with kung-fu, alchemy and the elixir of immortality, are treated together in the Tauist books.

In the volume from which we have taken the "divine" Surgeon Hwa-to's "Five Animals" there is the following on Shampooing (pressing and rubbing) called the Indian Method or that of Solomon, from the Sanskrit sala (Shorea robusta) the immense tree under which Buddha was born and died.

Grasp the hands and twist them as if washing them. Slightly interlock the hands and turn them backwards and forwards towards the breast. Grasp the hands and press them alternately on the right and left thigh. [\*\*] Let the hands act on both sides as if drawing a bow of 5 piculs' resistance. With both hands press heavily on the thigh and slowly hoist the body on both sides. With firmly closed fists push forward the hands alternately. Stretch the fists upwards and downwards alternately to open the thorax.

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[paragraph continues] Act as if supporting a stone on the palm. Turn the hands backwards and strike the back on each side. Lay the hands on the ground and up the body by bending the spine thrice. Embrace the head with the hands and turn it on the



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thigh. This is to pull out the shoulders. Sit sideways on the two sides alternately as if leaning against a hill. Sit and stretch out alternately the feet and draw them forward in space. Lay the hands on the ground and look backward on the right and left alternately. This is termed the "tiger looking." Stand on the ground and twist the body round thrice. Deeply interlock the hands and tread the feet alternately in them. Stand erect and with the feet tread right and left in space. Sitting, stretch out the legs and hook them alternately at the knees.

These eighteen forms are to be practised thrice daily, and after one month, even an aged person will become strong and walk as fast as a galloping horse, will be able to eat, the eye will become bright, and moreover, will never feel tired or contract illness.

The Pressing and Rubbing Method of Lau-tse (Tauist).

Press down heavily on the thigh with the hands on each side and twist the body twice seven times. Press the thigh with the hands on each side and twist the shoulder twice seven times. Embrace the head with the hands and twist the loins twice seven times. Shake the head twice seven times and support it thrice. Embrace the head with one hand and support the knee with the other and bend the body thrice on each side. Support the head with one hand and the knee with the other from below directed upwards three times on each side. Grasp the head directed downwards with the hands and stamp the feet three times. Grasp the hands and pass them over the head right and left three times. Interlock the hands, support the heart in front (front of the breast) pushing out and turning them back three times. Interlock the hands and press the heart three times. Bend the wrist, buttress the ribs and draw back the elbow thrice on each side. Draw back right and left side, pull forwards and backwards each three times. Extend the hands, draw back the neck thrice on each side. Lay the back of one hand on the

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knee and let the other draw back the elbow, then lay the palm on the knee three times on each side. Let the hand press the shoulder from above downwards and change the hands on each side. Push (the air) with the empty, (loosely closed) three times. Interlock the hands and move them backwards and forwards reversing the dorsa and palms three times. Move the hands outwards, inwards and downwards each thrice. Rub and twist the finger thrice. Shake the hands backwards (reversing the dorsa and palms) three times. Interlock the hands and hoist the elbow up and down times without number and exhale the breath ten times only. Place the two hands together three times. Lower the two hands three times. Interlock the hands and pass them over the head expand the ribs on the right and left ten times. Turn the fists backwards and rub the spine up and down three times. Turn the hands and grasp the ridge straight up and down three times. Pronate the palm, take hold of the wrist and move it inwards and outwards thrice. Pronate the palm and raise it in front three times. Pronate the palm and interlock the two hands and move them horizontally three times. Pronate the palm in a straight horizontal position and lift them up three times. If the hands get cold beat them from above downwards until they become warm. Extend the left foot and support it with the right hand, the right and left taking hold of the foot, from above downwards and straighten the foot three times. Let the right hand take hold of the foot, the same as the other. Whirl the foot backwards and forwards three times. Whirl the foot to the left, and to the right each three times. Whirl the foot backwards and forwards three times. Straighten the feet three times. Twist the thigh three times. Shake the foot inwards and outwards three times. If the foot gets cold, beat it until warm. Twist the thigh so many times and stamp the feet three times and straighten them three times. Act like a tiger on the right and left and twist the shoulder three times. Push the heavens and support the earth right and left three times. Swing (like a pendulum) a mountain right and left, carry (on the back) a hill, and pull up a tree, each three times. Extend the hands and twist them straight in front three times, knees and feet each three times. Twist inwards and outwards the spine each thrice. (For further remarks on this method see further on).

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The patriarch of Peng says that by rubbing the face and ears with the hands every morning, the vigour of the face will then flow everywhere. Again by rubbing the hands until they get warm, and then rubbing the face, it will look bright and he able to bear the cold without suffering. He also says that the man who wishes to harmonize the breath must take a room, shutting the window and door, with a warm mat, a high pillow and the body reclining perfectly straight, shut up the eyes and the breath in the chest, and put a feather on the nose so that it does not move and after 300 breaths, the eyes will not see, the ears will not hear (will become insensible) and thus nether cold nor heat will come nigh the body and no poisonous insects will deposit their virus on it, and the person will attain to the age of 360 years and thus become a neighbour of the genii. Every morning and evening with the face towards the South, place the hands on the feet and the knees, knead the joints gently, exhale the foul breath by the mouth, and inhale the pure air by the nose, and with the hands right and left, support the abdomen in front and behind, above and below. After a while, open the mouth, knock the teeth, wink the eyes, press the head, pull the ears, curl up the hair, loose the loins and cough in order to develop and excite the breath. Turn the hands and using the idea stamp the feet eighty or ninety times and then stop. Settle the heart slowly, preserve the thought like a Buddhist priest, shut the eyes and you will then see the original air come down as a canopy of distinctly different (5) colours gradually to the head, pass through the skin, to the flesh, the bones, the brain and finally to the abdomen and all the inferior viscera will derive benefit from it like the absorption of water. When the ku ku noise is heard in the abdomen, then keep the thought and do not let it communicate with external things, so the original air will be transported to the "sea of air" (#), and finally to the yung chuen (#), (acupuncture aperture on the inner aspect of the sole of the foot between the heel and great toe) and the body be excited. It is to be done once or twice a day up to as many as three to five times, when the effect will be that the body will feel pleasant, the face appear bright, the hair glossy, the ear and the eye become clear and intelligent, and the strength of the air become robust and all diseases be removed. If it could be performed 5,000 or 10,000 times without stopping up

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to the full 100,000 times, the kung-fuist is not far from the genii. And thus it comes about that the body is full of the suitable air free from sickness, otherwise all manner of disease will be engendered. Whoever, therefore, wants to improve his health must know how to harmonize the breath. It may be held after midnight and before noon, when the air is alive and can be profitably harmonized; in the afternoon or before midnight the air is dead and unprofitable. By lying on the back on thick and warm bedding, high pillow, keep the body even, stretch out the hands and feet, bend the joints of the thumb 4 or 5 inches apart from the body and the feet the same distance apart from each other, knock the teeth frequently and swallow the saliva, breathe air through the nose into the abdomen until full, after awhile, gradually exhale from the mouth and repeat the process continuously. Where there is a heavy fog, had wind and extreme cold, the breath should not be inhaled. When one has caught a cold and is feverish or has malignant boils, the kung must be performed at once, no matter what the time may be, and continued until cured. Another of the Taoist patriarchs, Ju Hsu, says that at cock crowing we should rise, sit on the bed and guide (refine) the breath; when finished and the toilet completed we should sit straight and according to the season, whether cold or hot take some refreshment; before partaking, a little medicinal wine is to be drunk. After it has dispersed, enter some quiet place, burn incense and purify the heart, after which read or chant prayers or charms and thoroughly wash away every thought of anger, grief, care etc., from the heart; after a little while, go out into the courtyard, slowly take step after step, letting off the breath. If the ground be damp the walking must be intermitted. Take 5 steps outside the room to disperse the air, pass the management of all domestic affairs to your son and thus set the heart free from all family cares. If the heart cannot be made and kept pure at home, then seek a retreat elsewhere, whether 50 or 100 li distant, and daily contemplate peace, and what is needed there, let some of the family bring it, etc.

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The patriarch Shih-shih says, after meals fist rub the abdomen with a warm hand and walk 50 or 60 steps; repeat the operation after the midday meal and walk 100 or 200 steps but never walk hastily to cause panting, and return to the couch and lie down, extend the limbs but do not sleep, after the breath becomes settled, sit up and take

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some medicinal articles such as dates, ginseng, China-root and liquorice in a decoction, and when a degree of warmth is experienced, take a decoction of bamboo leaves, *imperata arundinacea* (*ophiopogon japonicus*); and when the stomach is full do not walk quickly and when it is empty do not use the voice to call or use one's breath.

The patriarch, Chung Cheng, says, that man ought not only to know how to take his proper food but also to know how to harmonize the body by rubbing and kneading, moving the joints and guiding the breath. The importance of the latter is to keep it moving so as not to become an obstruction.

#### Footnotes

^221:\* The pi (#) which occurs frequently in these directions for Shampooing is the thigh. It is the same as pi (#) which is the, same as pi (#) the thigh. Pi ch'ih (#) is the stomach. See foot note year's Kung, first month.

Kung-Fu, or Taoist Medical Gymnastics, by John Dudgeon, [1895], at sacred-texts.com

#### Books on Kung-fu.

The Taoist work Tsun-sheng-pa-chien (#), in 20 books was written by Kau-lien-shen-fu (#), in 1591. The first and third prefaces are by the author, the second by Ch'ai-ying-nan (#). The work is divided into eight parts; two books are occupied with the subject of Undivided Application, four with Seasonable Regimen, from which we have taken the Kung-fu for the year; two with Rest and Pleasure; two with Prevention of Disease, from which we have taken the Eight Ornamental sections; three with Eating, Drinking and Clothing; three with Amusements in retirement; two with Efficacious Medicines and one with Examples of the Virtuous, and the Contents form the twentieth volume. In the large list of drugs the poppy is mentioned only once and among a list of prescriptions opium occurs only once as an ingredient in a pill entitled The Great Golden Elixir.

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This work is well got up: There is a sameness of language and illustration running through the works of this class. The more recent and cheaper books have been reproduced from the older works with minor changes and additions.

Another work called Hsing-ming-kwei-chih (#), is by an accomplished Taoist of the Sung dynasty called Yin-chen-jen (#), on the Government of the inner man. This is one of the most celebrated treatises on this art. It is in 4 volumes and treats at large of the principles and method of practice and is amply illustrated by plates. It was first printed in 1615 and another edition in a large and handsome style was issued about 1670. The 1st preface is by Li-p'o, (#), the 2nd by Chang-chi (#), the 3rd by Tsou-yuen-piao (#), and the 4th by Yu-t'ung (#), all in the time of Kanghi.

The contents of this work are of the usual Taoist character, discourses on the Great Reason, Birth, Life, Death, the Elixir, the Absolute, the Yin and Yang, Refining the Heart etc. One chapter, entitled the Three Passes, Agreeing and Opposing, begins thus:--Reason (tau) produced one; one produced two; two produced three and three produced the myriad things. Another chapter on the True and False or the deflected and the perfect beginning with the great Tau producing heaven and earth; and these,

man and things, states that there are 3,600 Tauist methods; 24 sorts of the Great Elixir and 96 sorts of outside doctrines. There are numerous side sects but only one Golden Elixir Doctrine which is the one and only perfect way. Outside this there is no other way of becoming immortals and Buddhas. This is real, all else is empty and false. About sixty different sects are mentioned who prosecute their doctrines, hoping by means of which to gain immortality, The list is said to be inexhaustible. They are compared to looking through a tube at the panther [and seeing one spot only] or like looking at heaven from the bottom of a well the horizon in both

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cases being contracted and limited. There is no panacea but the Golden Elixir--the Great Reason. This is the end and there is nothing better. Many of the sects are incidentally to in the preceding kung-fu. The list though intensely interesting and instructive is too long to reproduce here. Another work is called Fuh-show-tan-shu. (#), or The Elixir of Happiness and Longevity, in 6 vols., published in 1621. Hwato's Five Animals are drawn from the first volume of this work entitled An-yang-p'ien. (#), a discourse of Peace and Nourishment; the 2nd vol., is termed Yen-ling-p'ien. (#), a treatise on Longevity, The Medicinal kung are extracted from this volume. The remaining four vols., are entitled respectively Fuh-shih-p'ien (#), a collection on dress and food of prescriptions by Ying-yuen; the Tsai-pu-p'ien. (#), by the same; the Hsuen-sien-p'ien. (#) ditto, and on Drugs or the Ching-yao-p'ien. (#) by Cheng-chi-chiao. (#) Another work is termed Tan-ching-san-chuen. (#), in 6 vols., of the T'ien-hsien-cheng-li. (#), in two books by Pa-tse-yuen. (#), reprinted in the year 1801. One vol. is entitled Foh-hsien-ho-tsung. (#), a Harmony of Buddhism and Tauism, by Wu-shen-yang in the reign of Wan li; three vols. entitled Wan-shou-hsien-shu. (#), the same in import as the yen ling p'ien or Treatise on Longevity The first vol., contains the Eight Ornamental Sections and the year's illustrations, in every respect identical with those of the Tsun sheng pa chien, except that the list of diseases which the exercise is designed to cure is very much briefer and more reasonable. We have followed the earlier work from which this seems to have been copied. The miscellaneous illustrations in the second vol., are identical with those in the Yen ling p'ien noticed above. The illustrations are inferior as works of art to the Yen ling p'ien from which apparently they have been copied. My copy is, however, a cheap edition. The same vol. also contains Hwato's Five animals and also Chen Hsi-i's right and left sleeping exercise which occurs also in the vol., on Prevention of Disease in the future, in the Tsun sheng pa chien. The prefaces to most of these works are purely ornamental, conveying no exact truth or of historical interest.

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Another work in one small vol., one of the smallest, cheapest and most popular books on Kung-fu, is the wei-sheng-yi-chin-ching, supposed to be spurious by scholars. Several abridged editions of this book are sold under the designation wei-sheng-yao-shu (#).

The first mentioned book has a preface by Sung-kwang-so (#), written in 1875, in which he says that he is a lover of good books, that he visited a great temple where Kung-fu was practised with advantage to the original air and vital spirits, protecting not only against disease but prolonging life and still more of enabling persons to become divine sages. He had much leisure and was anxious to reprint good books, dispense medicines and cure serious disease. People from all quarters praised his good deeds, his own evil thoughts banished, he ate and drank orderly and discreetly; his one desire was to obtain peace; he spent much time and labour in searching into prescriptions for the nourishment of the body, when he came across this book and he was rejoiced to obtain the benefit of the two books Hwang-ting (#), and Nei-ching (#), and learned the methods of the genii. He was glad at the possession of this book and wished others with the same heart as his own, to reap the same advantage and help them to nourish their bodies.

This is followed by a preface written by Li-ching (#), a great military officer of the Tang dynasty, in the second year (529 A.D.) of the second Emperor of that

dynasty. He says in the time of the after Wei (#), in the year T'ai-ho (#), of the Emperor Hsiao-ming (#), the priest Ta-mo (#), (Bodhidharma--the sound of the last two syllables of his Indian name) arrived at the court of Wu-ti the first Emperor of the Liang dynasty, where he first dwelt and afterwards removed to the Wei kingdom, and dwelt at a temple called Shao-lin-sze (#). After a residence of 9 years in China (he was 69 years' old when he arrived in the year 526, and was the 28th of the patriarchs) he was changed (died) and was buried at the

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foot of the Hiung-erh mountain (#), (between Honan Shensi). He left one shoe. When his monument was being repaired after the course of years, an iron box, unlocked, but firmly fastened with glue, was found, which on the application of heat was opened. The inside was filled with wax and it was this that rendered its opening difficult. Inside were two books, one termed the Hsi-sui-ching (#), the other the I-chiu-ching (#). The latter had to do with the conservation of the body. After generations saw nothing of the former, the latter was found at Shao-lin-sze, written in the language of the country called T'ien-chuh (# India). There was great difficulty in having it translated. Each one took the best meaning out of it he could and by so doing obtained the bypath--not the highway, the leaves and branches--not the stem, and so lost the real method of turning genii. At present the priests of the temple obtain advantage from the wrestling (method) merely. One of the more intelligent argued that what Tamo left could not be unimportant and so he went on a pilgrimage to the O-mei (#) mountain in Szechuen in search of one who could translate the work and there met an Indian priest by name Pan-la-me (#). To him he spoke of the classic and reason for his coming. The Indian priest explained the work so far as was possible, for the language of Buddha cannot be translated, it is extraordinarily deep, deeper than water. He was invited to stay at the temple and so got initiated by degrees into the details of Kungfu. In 100 days he became quite strong, in too more his entire body had received benefit and after the third hundred days he was able for everything and his constitution became as hard as steel, and he could aspire to the position of a Buddha. He the Indian priest wherever he went. One Hsu-hung met them and obtained from them the secret method, and he gave it to a red bearded guest who gave it to the writer of the preface, who tried the method with the best results and so became a believer. He deeply regretted he did not obtain the Hsi-sui-ching and he also felt regrets that his convictions were not strong enough to induce him to give up all and follow the priests and not being able to carry out this plan, he felt as if there was something wanting in his heart. He complains of people not having heard of this work, so

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he writes this preface to inform them how the work came into his hands and hopes that through this they may truly learn of Buddha. That each may attain to the Kungfu of Buddha is the ideal which Tamo had in his heart in bequeathing this classic. This is an extract and in, part the substance of the principal part of the preface. Dr. Edkins tells us that Tamo in carrying out his mystic views, discouraged the use of the sacred books. His highest aim was the work of the heart. He left Nanking where the Emperor resided and went to Loyang, the modern Honanfu. For 9 years he sat with his face to a wall, hence the epithet applied to him--"the wall-gazing Brahman." He died of old age. Sung-yun who was sent in 518 A.D. to India for Buddhist books by the Prince of the Wei country, returned and inspected the remains of Tamo. As he lay in his coffin, he held one shoe in his hand. Sung-yun asked him whither he was going. To the Western Heaven was the reply. Sung then returned home. The coffin was afterwards opened and found empty, the shoe alone was lying there. This shoe was preserved as a relic in the monastery but was stolen in the T'ang dynasty.

The succeeding preface appears in the section entitled Physiology of Kung-fu. The concluding preface is by one Niu-kau, a military officer, of the Sung dynasty in the 12th year of Shao-hsing the first Emperor of the Southern Sung (1143). He was an illiterate individual, he says, ignorant of characters. He was a follower of a general named Yueh-fei (#); he once met a remarkable priest, so like a lohan. In his hand he had a letter which he gave to him to give to Yueh-fei, who, he said, had

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divine power--was able to stretch a bow with the resistance of 100 piculs' weight, this strength was given him not by Heaven but by the priest. When a youth he was my pupil and he practised the kung-fu most thoroughly. I asked him to become one of my followers and adopt the doctrine of Buddha which, however, he said, he did not believe and so left me to prosecute worldly affairs. He had become a great officer with a great reputation--this seems his destiny. Give him this letter and let him know the evils of the world--that he may be in Imperial favour one day and the next day in disgrace, suffering punishment; that the pursuit of the Buddhistic doctrines was alone satisfying. Niu was afraid to hear the priest talk thus--asked his name to which no reply was given. Yueh took the letter and

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before finishing the perusal of it he wept and said: he was my master, a holy priest and if he had not taken care of me I should have died. Thereupon he brought out of his breast a book and told Niu to take it. He afterwards lost the Imperial favour; Niu-kau in order to hand down the work, hid it in a wall in the Sung-hill (#), that someone hereafter finding it might propagate it, he himself being destitute of all ability and in this way obtain some merit and be able to look Yueh-fei in the face, i.e., do something which would not only not disgrace him but be a credit to him.

The work begins with the rules for kung-fu in rhyme to be committed to memory which we omit as their substance is embraced in the 8 Ornamental Sections. Next comes a discourse in general. Then follows a chapter on Membranes.

There are two grand methods included in kung-fu, the internal and the external. The internal Method has to do with the Membranes. The body is into many parts of which the internal are the five organs, the six viscera, the animal vigour and the spirit; the external are the four limbs, the bones, sinews and flesh. These form one body. The essential part of them are the blood and the animal vigour. To invigorate these two things are therefore of the first importance in kung-fu. The animal vigour and spirit are immaterial but the sinews, bones and muscles are material. The method is to discipline the material as the assistants of the immaterial and cultivate the immaterial to aid the material. These two are intimately related. If it is desired to discipline the sinews, the animal vigour comes first in order, then the membranes, and last of all the sinews which is then easy. To discipline the membranes is difficult but to discipline the animal vigour is the most difficult of all. The true plan is to lay the foundation in the difficult. The important part of kung-fu is to nourish the original air (constitution), to collect the central air, care for the perfect air, protect the kidney air, nourish the liver air, nurse the lungs and manage the spleen, transforming the turbid into the pure condition, to prevent the external things or emotions as grief, desire, and suchlike from injuring the constitution and thus enable it to become

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tranquil, pure and even and then united its influence will be distributed to and felt over the whole body. When it arrives at the tendons and reaches to the membranes, the entire body is then full of motion; when the air arrives at the place, the membranes rise and when the air moves, the membranes are extended, so that the membranes and the air become equally strong. If the sinews be disciplined and not the membranes, there is nothing for the membranes to govern and vice versa, if the two are disciplined and not the air, the two do not increase in strength, and if vice versa, the air remains weak and fails to flow to the blood vessels but reciprocally if the sinews are strong but are not strengthened by the air and membranes, it is like planting herbs without earth

Pan-la-mi says that disciplining the membranes comes first but in order to do so, the discipline of the air is the lord or root of the matter. Most people do not understand the membranes--it is not the fatty membranes; it is the membranes of the tendons; the former is inside the middle of the breast, the latter is outside the bones; the membranes are the things that connect the vessels, arms and body, they protect and are in contact with the bones and sinews of the body. Comparing the

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sinews and membranes, the latter are the softer, they are harder than flesh and are inside the flesh and outside the bones; they are the substances that embrace the bones and support the flesh. In kung-fu the air must traverse to the middle of the membranes, protect the bones, strengthen and support the sinews which together form one body. This is the whole of kung-fu.

The discourse on internal vigour embraces three laws. First, protecting the animal vigour which includes attention to the five senses and motives. The best way to begin is by kneading, at which time the clothes are to be opened and the recumbent position adopted, with one palm placed on the space between the chest and abdomen. This is what is termed the "medium" where the animal vigour is stored and must be protected by closing the eyes and ears, equalizing the breath of the nose, shutting up the breath of the mouth, not overtoiling the strength of the body, preventing desire and evil thoughts. This is thinking of the "middle" and the road is then well regulated simply because the animal vigour, the essence and the spirit are accumulated here. Second,

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the absence of thought. The animal vigour, the essence and spirit and also the blood are not independent but are under the control of motives and follow what the motives originate. It is necessary for the motive to agree with the palm (of the hand) when protecting the "medium;" if the motive should jump to another part of the body, the vigour, essence and spirit will be scattered and then it will become the external not the internal vigour. Third, the management of a sufficient circulation. The kneading and guarding have for their object the prevention of the dissipation of the air which has already been collected into the one place, the animal vigour, the essence and the blood will follow. By thus watching over it, we keep it from escaping and kneading it for a long time, the vigour is stored in the "medium" and prevented from running over to other parts of the body. Vigour so accumulated, energy will also accumulate and when the vigour is sufficient, then the energy will circulate. This air is what Mencius had in view when he said--the greatest and strongest is the strength of air which can fill the entire heaven and earth--i.e., air without limit. If the air is not full and has not circulated, and the motives are scattered, it is not only the internal but also external robustness that is devoid of strength.

Pan-la-mi held with Mencius that man's nature was originally good, that the good was gradually covered by the evil which found admission through the senses, the body and ideas, and clouded the understanding, so that a partition, as it were, has come in between the individual and the Doctrine (Tau). So Ta-mo at Shao-lin-sze remained 9 years ignorant of mundane affairs, and by shutting out the eye and ear was enabled to tie, as it were, his ideas which are like the monkey or the horse, so fleet that one cannot catch them, and so the Tau is closed, but shutting up the senses is like binding these two animals. So Ta-mo secured the true method and left a shoe and went to the West (died) and thus became one of the genii. Ta-mo left this true method and the Show-chung, (the shutting out of the world and guarding the "medium" and so preventing its dissipation). In this way an ignorant person can become wise and a weak one strong and so arrive quickly at the Happy Land.

The drugs recommended for internal robustness are the following: Take of Ye-chi-li (Tribulus terrestris.) (#), (roasted and

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the seeds removed) Pai-fu-ling (skin removed) Pai-shao-tao (roasted a little with wine) Show-ti-hwang (prepared with wine) Liquorice (made with honey) Chu-sha (vermillion, precipitated with water) of each 5 ounces; Ginseng, Pai-shu (roasted with earth) Tang kwei (prepared with wine) Ch'wen-hiung of each 1 ounce, powder and with honey make into pills of 1 mace in weight. Dose: 1 to be swallowed with soup or wine.

It is said that pills made up of so many ingredients, the strength is not one but

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must vary and go into different channels, so three prescriptions are added any one of which may be taken. (1).--Take Chi-li deprived of its prickles and made into pills with honey and take one or two mace. (This plant is of extreme value it is said, in bringing rapidly into fine condition.)

(2).--Chu-sha, 3 candareens, washed in water and swallowed in honey water.

(3).--Fu-ling, skin removed, powder and make into pills with honey or take water and mix and so take, or make into a paste and dissolve in honey water.

Kung-Fu, or Taoist Medical Gymnastics, by John Dudgeon, [1895], at [sacred-texts.com](http://sacred-texts.com)

#### KNEADING.

The idea of kneading is rubbing or shampooing the sinews and bones strong. It consists of three portions, each of 100 days.

(1).--Kneading in season. Beginning in spring when the weather is still a little cold and the body is closely wrapped up in clothes, it is only necessary to open the upper clothes. In the middle of the second month when the weather has grown warmer, the lower part of the body may then be exercised and thereafter one may practise most conveniently.

(2).--Certain forms of kneading. Man's animal vigour (air) is situated on the right side of the body and the blood on the left. In kneading one must begin and advance from the right to the left. The *raison d'être* are three. (1).--To push the vigour so that it enters the blood and makes them mix. (2).--To broaden the stomach so that it may receive more vigour. The stomach is situated on the right side. (3).--The right palm of the kneader is more powerful than the left.

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(3).--The quality of the kneading. It must be light and superficial. The process, although the individual's, ought to be in accordance with heaven's laws and with the production of things by heaven and earth; slowly, little by little and not suddenly. When the air arrives it necessarily causes growth; then wait till it is complete, kneading ought to be done after this fashion, the pushing ought to be even and uniform, slowly coming and going backwards and forwards; not too heavy and not too deep. When one has exercised for a long time, then one obtains the advantages, this is the proper thing; if too heavy, the skin may get injured and perhaps set up disease (such as pityriasis versicolor and lichen tropicus); if deep the muscles, sinews and membranes may inflame and swell, hence the necessity of care.

Kung-Fu, or Taoist Medical Gymnastics, by John Dudgeon, [1895], at [sacred-texts.com](http://sacred-texts.com)

#### METHOD FOR ACQUIRING THE ESSENCES OF THE SUN AND MOON.

(The important thing is to have the lungs full of air). The two essences of the Sun and Moon must unite to produce the myriad things of nature. The ancients swallowed these essences and in time became genii. The method is secret. People in the world are ignorant of it. Even among those who know it, their will not being strong and with want of constant practice, it becomes useless. Although those who daily exercise the kung are few, yet if it is done from the beginning and continued until it is complete and until death, whether at leisure or busy and whether or not there is any outside business, if only it is done daily and constantly, one can become an immortal without much difficulty. By receiving and swallowing it, the essence of the sun and moon is added to the spirit and intelligence and then ignorance and all



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crudities are dissolved and the person feels full of vigour and is very efficient and the myriad diseases are not developed. Truly the benefit is great. The method is daily on the first of the month (shuo) when the air is new and fresh and during the last half (wang) when metal and water (two of the 5 elements) are full and the air is perfect and progressive, at this time one can obtain the lunar essence.. If it rain or be cloudy on any of these days, or if from want of leisure on those days, the and, 3rd and 16th and 17th will also do, and so can also increase the vigour and essence; if after these six days when the sun is inclining to the west and the moon becomes smaller and

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weaker their essence is insufficient and therefore unimportant to health. In speaking of the sun, its essence ought to be swallowed on the 1st and 15th between 3 and 7 a.m. One must go to a high place, opposite the sun, remain perfectly still, harmonize the air inspired by the nose and slowly inhale the solar essence one full mouthful, then close the respiration, collect the animal vigour, and slowly swallow it little by little and thinking, let the idea introduce it into the Central Palace (the tan-t'ien). This is the manner of performing one act of deglutition and it must be repeated 7 times. Then stop a little, retaining it, after which you may repair home and attend to your ordinary without inconvenience. During the lunar diminution (the sun and moon are said to be full on the 1st and 15th respectively) also according to the foregoing method from 7 to 11 p.m., also 7 times repeated. This is the principle pervading heaven and earth; if one pursues it with a constant and fixed heart, great advantage can be obtained; those who believe it can lay hold of it and use it. This is the method for performing a very large and important Kung. Do not reckon it unimportant and make no mistake in regard to it.

In refining the animal vigour. by external exercises we use kneading and at the time of practising the exercise, a medicine pill is taken, swallowed and when it is conjectured, that it is dissolved (in the stomach), use the kneading; the strength of the pill unites with the kneading and thus the advantage is obtained. No benefit accrues from beginning the kneading before the pill has dissolved nor long after it has dissolved. Knead and take a pill once in three days and continue in this manner. (The ingredients of the pills have been already given).

Another matter to be attended to under kung-fu is constantly washing and bathing the body in brine. The salted water can make the hard soft and disperse the heat. It is performed daily or once in two days. The prescription is to take of the root-bark of Lycium Chinense and salt, of each ad libitum, in warm water and thus the blood and air will harmonize and the skin and epidermis will feel most comfortable.

The third thing calling for attention is the wooden pestle and mallet, both of which are made of hard wood. The pestle is 6 inches long, the mid part 1/2 inch in diameter, the head round,

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the tail, sharp (a knob at one end and a point at the other end). The mallet is 1 foot long, 4 inches in circumference; the handle is slender at the upper part, the top is thick with a knob at the end of the handle and at the middle the body of it a little higher. (See illustrations).

The fourth thing is the pebble bag. It is necessary to beat the muscles with the wooden pestle and mallet but the joints must be exercised with the pebble bag. It is made of linen cloth, in form not unlike the pestle and of three different sizes, the major one eight inches long, and one catty in weight; the medium one 6 inches long and 12 ounces in weight and the minor one 5 inches long and half a catty in weight. The size of the largest pebbles must not exceed the size of the grape and the smaller, the pomegranate seed, and only those must be used which have been found in water and are free from edges and corners.

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Kung-fu for the First Month. At the beginning of kneading a succession of little boys is required for they possess little strength, and so knead not so heavily and their animal vigour is strong. First swallow the pill and just as it begins to digest commence the kneading; the advantage is to be gained when the two go hand in hand. On beginning the kneading the dress on the breast must be opened, recline and place the palm of the hand on the part below the heart and above the navel, and knead from the right to the left, slowly coming and going, not so light that the hand leaves the skin and not so heavy as to press heavily upon the bones, and not to be performed confusedly. This is the proper mode. While kneading, the heart must look inwards i.e., denuded of all external thought and the idea guarded in the "medium" and the thoughts not allowed to roam outside and thus the essence, the air and the spirit, are all below the palm. This is truly the golden mean (hwo how #). At this period there is no scattering of the thoughts, and the kneading is equalized. If this condition is attained, one can sleep during the process and the method is all the more remarkable; the show-chung idea is better when the person is asleep. The duration of the exercise must be about the time taken to burn two sticks of incense, each day thrice, morning, noon and evening. If the person be young and strong, twice daily, morning and evening, will be sufficient, if more frequently performed harm might be the result. After kneading, a short sleep is advisable after which other business may be engaged in without detriment.

Kung fu for the Second Month. The animal vigour has accumulated during the first month, the stomach has become large and broad, and the sinews on the sides of the abdomen have been raised over one inch, and can, when pressed with air, become as hard as wood or stone. This is the result. But the space between the sinews from the heart to the navel is still soft and hollow, because the membranes are deeper than the sinews and the palm kneading has not yet reached them and consequently they have not risen. This time, knead by the side of the palm so as to open a [another] palm according to the former method and pound deeply the soft parts with the wooden pestle and after a time the membranes will be raised above the skin and possess the same strength as the sinews, without being either soft or hollow and this is the complete kung. The period occupied

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by kneading and pounding must be that of two sticks of incense thrice daily, and daily by the use of this exercise no defect will be developed.

Kung-fu for the Third Month. After two months' exercise, the hollow space in the centre is a little raised; and then gently beat with the wooden mallet on the kneaded portion of the two sides of the first palm "width" and pound with the wooden pestle the parts which reach the end of the two great sinews one "palm wide" according to the kneading method. The time occupied is to equal the time taken in burning two sticks of incense thrice daily.

Kung-fu for the Fourth Month. Three months' exercise being now completed, the three middle "palm-wide" parts are all beaten by the wooden mallet and the external two "palm-wide" parts are first pounded, then beaten, thrice daily, for a period equal to the burning of each two sticks of incense. After exercising over 100 days, the air becomes full, the sinews strong, then the membranes raised and thus advantage is reaped.

Light and heavy Method of performing the Kung. In beginning the exercises, light manipulation is of the first importance, and a young boy must be employed because his strength is even; after one month when the air has slowly increased the strength can be increased; it must not be used too strongly in case inflammation should be set up; it must be pursued in strict order and not confusedly in case the skin should get injured, therefore care must be exercised.

Deep and superficial Method of performing the Kung. In the beginning the exercise is superficial, the strength increases daily, because the air is becoming stronger and therefore the weight may be gradually increased although it is still superficial.

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Following this the pestle is used to pound which can be done deeply and afterwards beat and although the beating outside is shallow, the movement is felt deeply inside and this is to make both the inside and outside strong and in this way benefit accrues.

Internal and external Kung-fu for the ribs. The animal vigour is full when the kung have been performed over 100 days, like a mountain torrent which is full to the brim (margin) and there is no place to which it cannot flow if a channel be left for it. At this time therefore precautions must be adopted to keep the air from escaping to the four extremities by improper pounding or beating outside the kneaded portion, otherwise if there is the slightest idea.

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of conducting it elsewhere, it will become external strength (robustness.) If once the animal vigour has thus become external, it cannot be brought back and made to enter the bones and so cannot become the internal robustness. In order to make it enter inside, the pebble bag already described is used and beginning at the "mouth of the heart" (breast) and proceeding to the end of the ribs, the space between the bones and muscles must be closely pounded, again kneading and beating the m after a long time the animal vigour which has accumulated will be led to the bones and not over-flow to the limbs. This is the internal robustness. Here the distinction between inside and outside is to be observed and maintained; if not clearly differentiated in such actions as drawing the bow, moving the fists, beating or grasping a thing, the air will proceed to the outside and can never be brought back to the inside, so it is necessary to use the utmost care.

Kung-fu for the Fifth, Sixth, Seventh and Eighth Months. The exercises on the ribs have now been performed for over 100 days and we have already beaten with the pebble bag and kneaded from below the "mouth of the heart" to the end of the ribs on the two sides, that is the part where the clefts of the bones unite, and where the external and internal robustness divide. If at this place it is undesirable to lead the vigour to the outside, the accumulated air can enter the fissures of the bones following the course of the beating. One ought to beat from the breast to the neck and from the ends of the ribs to the shoulder, performing revolution after revolution in this manner but never retrograding, thrice daily, occupying the time taken to burn six sticks of incense. This Kung must be done continuously and without intermission for 100 days when the breast in front becomes full, and the fen pulse also full. The Kung-fu is now half finished.

Kung-fu for the Ninth, Tenth, Eleventh and Twelfth Months. When the Kung-fu has been performed for 200 days, the animal vigour in the front of the chest is full and the Jen pulse full, the vigour must be transferred to the back and made to communicate with the Tu pulse. The air has already reached to the shoulder and neck. The former method must be pursued in beating and kneading, going upwards to the occiput, in the middle of the spine between the scapulae and downwards to the coccyx beating each part and

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returning and repeating the operation and never retrograding. The soft parts on the sides of the spine must be kneaded with the palm or pounded and beat by the pestle and mallet thrice daily, occupying the time taken to burn six sticks of incense, whether above or below, right or left kneading or beating one revolution. In this way in 100 days the back will be full of air, and dissipate all manner of disease and the Tu pulse full to overflowing. After each beating it must be rubbed with the hand in order to make it uniform.

We have omitted here several sections, partly as unimportant but chiefly as being quite unfit for publication. One is entitled the Method of Pairing the Yin and Yang principles. Another is called the Method for applying kung-fu to the Lower Portion of the body. A third is termed Things Forbidden in the Practice of Kung-fu. Then follows a prescription for the washing of the Lower Portion of the Body, the object

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of which is to cause the efficacy of the drugs to be communicated to the air and unite with the blood in the system, to toughen the skin, dissipate the heat and free the system from desire. The receipt is as follows. Take of She-ch'wang-tse (#), (Selenium Monnieri); root bark of Lycium Chinense and liquorice ad libitum. Make a decoction, foment the parts once or twice daily. The next section is entitled "Joining Battle."

Internal robustness and "divine strength." We have not yet exhausted the subject of the internal and external energy, so must now exhibit it. Since we have used the kung by beating and kneading the ribs, the air has reached to the joints, and the two pulses Jen and Tu have become full, and the air has circulated and filled everywhere, and before and behind have entered into communication, still we have not yet perceived any great addition of strength. How then do we speak of strength (energy) because the air (energy) has not yet reached to the hands. The method for securing this is by the use of the pebble bag as already described, beginning with the right shoulder beating bit by bit down to the back of the middle finger, then from the back of the shoulder beating down to the back of the thumb and forefinger and then again from the front of the shoulders beating down to the back of the ring and little fingers, and once more from the inside of the shoulder beating to the palm and the end of the thumb and forefinger and again

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from the outside of the shoulder beating to the palms and ends of the middle and little fingers. When the beating is finished, the hand must rub and knead to make them uniform, thrice daily, time, six sticks of incense. Also frequently washing with warm water in order to cause the blood and air to flow together. After thus exercising too days, the air has reached to all parts. The same exercises must be gone through with the left hand for the same length of time and then by this time "divine strength" is developed in the inside of the bones and in the course of time go on adding exercise after exercise, the arm, the wrist, fingers and palm will become totally different from what they were formerly. Then taking hold of the idea and using energy they will become as hard as stone and iron and the fingers will be able to go through a bullock's abdomen and the palm on edge will be able to decapitate a bullock's head. This is but a very small particle of the benefit to be derived from kung-fu.

To exercise in order to transport the superfluous strength to the hands. The plan to be adopted is constantly to bathe the hands in warm water, at first warm, then hot, then very hot. Both palm and wrists should be washed and after washing they should not be thoroughly dried but shaken and so dried spontaneously. While washing the hands in this way use force to press the air in order to make it reach to the points of the fingers. This is the method to produce strength. Then fill a vessel with mixed black and green peas and constantly dip the hands into the vessel. The bathing and washing above mentioned was with the object of harmonizing the blood and air, the object of the two sorts of peas is to disperse and remove the "fire" poison; and the dipping is to strengthen the skin by rubbing it. By using this sort of kung-fu for a long time the accumulated air can be forwarded to the hand and the strength thus become complete, and the skin, sinews and membranes will mutually be strengthened and closely embrace the bones, neither soft nor hard. If not in use, it will be as with ordinary mortals, but in use and the idea exercised, will become as strong as iron and stone and nothing will be able to withstand it. This strength is developed from the bones and is totally different from what is usually termed external robustness. The difference between outside and inside robustness is to be recognized by the sinews. In the internal, the sinews are long and comfortable, the skin is fine and glossy and the strength

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is heavy (intense); in the external, the skin is coarse and tough; the various sinews of the palms and wrists are coiled like the common earthworm and apparent on the skin, and the strength although great, has no root. This is the difference between the two.

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The External Robustness and Divine Strength of the Eight Ornamental Sections. Having now obtained the internal robustness, and the strength of the bones firmly consolidated, afterwards it can be lead to the outside, because the inside has a root and it can be driven from the inside to the outside, and so become the root of the science. In disciplining the outside kung there are the eight methods lifting, holding up, pushing, pulling, clutching, pressing, seizing, and overflowing. Perform these eight methods energetically, each method once and repeat times without number, thrice daily about the time that six sticks of incense would take to burn, and after a long time when the kung is finished the whole body will be filled with strength. When required it will be freely developed without fail. When people hear of this they are thunderstruck. The ancients thought that lifting the portcullis was a feat of marvellous strength (referring to a Herculean feat of this sort performed by K'ung shu-liang-ho, the father of who was renowned for his great personal prowess and unusual strength.) or the strength capable of lifting a tripod (referring to Wu yun and Pa wang who could lift a tripod 1000 catties in weight--the latter the Hercules or Samson of China.) Practise the above eight methods separately one after the other and the greatest benefit is to be derived therefrom; if otherwise minded, follow the exercise sua volonte.

Added kung to the Divine Strength. Internal and external kung being now both complete, which can be termed Divine strength, but although complete, it must afterwards be constantly employed and must not be thrown aside at will. You must find out growing in the garden a large tree, in order to obtain the air of the soil and wood which causes it to grow and which is different from that of other localities. When you have leisure you must proceed to the shade of the tree and according to your own convenience practise the exercises, whether beating, or rubbing, pushing, drawing, kicking or pulling up, in order to obtain the growing energy of the tree to produce or excite your vitality and during leisure can

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complete the kung-fu. Again search out a wilderness adjoining hills and find a large erect stone that has grown beautiful and the finest to be found and constantly resort to it and practise the pushing, pressing and the other above mentioned exercises and obtain the auspiciousness of the site and if you can obtain this air there is certainly great advantage. In ancient times the Great Shun dwelt beside stones and wood and his practice was not devoid of meaning.

On the Method of Calculating and Revolving the Strength, so as to store up the energy in all parts of the body. The chapter is too long and somewhat intricate for translation, and is therefore omitted.

These are followed by the Twelve Ornamental Sections which are simply an amplification of the Eight already given. They are derived from the Buddhist sect in which meditation is the all important thing. If one proposes to practise these exercises the first thing is to close the eyes, shut the heart, close the hands; all worldly affairs are to be banished, the heart must be perfectly pure the breath harmonized, and then the spirit will be fixed, afterwards performing the kung according to the order and forms given, the energy and idea will react to the place desired. The exercise of the form without the idea is useless; if the heart as governor wanders here and there and the spirit and idea are both dissipated, the trouble of the exercise is borne in vain; no good is to be derived from the kung. At first in disciplining the movements, the heart and strength must both have arrived [at the place desired in the exercise], this is the movement, the peaceful repose, is the heart thinking of the number 30 times, and daily increasing up to 100 times, thrice daily and after 20 days the kung are complete. When the air and strength are obtained, thrice daily will do, and when the air and strength are strongly consolidated, once daily will do. The important thing in all these exercises is that the idea constantly accompanies them.

THE EIGHTEEN DISCIPLINARY RECORDS.

The Method of Rubbing the Shoulder and Wrist.--On the completion of the kung, first stretch out the left arm and let another lift up with both hands the "tiger's mouth," (the space

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between the thumb and forefinger) and rub energetically and gradually increase the times; if at first it was ten times increase gradually to 100 times. The right arm is to be rubbed in the same manner. The object aimed at is to produce heat in the two shoulders and wrists which will reach to the bones.

Disciplinary beating of the Hands and Feet. At first according to one's strength have a cloth bag made of two layers in which are five or six catties of small gravel or sand and hang it on a frame. In performing the kung, constantly push it with the palm, beat it with the fist, kick it and step upon it with the feet. The important thing is to keep the bag in motion, pushing and kicking it back. As time goes on gradually increase the weight of the sand in the bag.

The Method of disciplining the Fingers. One must calculate his own strength whether it is great or small and select a round, smooth clean stone of one or two catties in weight and grasp it with five fingers, let it go and again seize it before it leaches the ground. At first practise it several times and after a time regularly increase the number of times and the weight of the stone and thus the five fingers will become strong.

Another method is, when sitting at anytime press the seat with the fingers and gently raise the body on them and in this way the fingers themselves will develop strength. This exercise can be done whether one or many be present and after a time the result will be evident.

This is followed by a section on the "Jade Ring" Aperture; and this again by prescriptions entitled the Elixir capable of Beating a Tiger, the Great Strength Pills, the Immortals' Receipt for washing the Hands and for Strengthening the Sinews and Bones. The two pulses: the Jen, (running down the middle of the body in front) and Tu, (from the vertex to the coccyx) with the acupuncture apertures are next described. Then follows a chapter on the number of the bones in the body, next on the blood vessels; then a discourse on the air and blood, the former being taken in the old sense of our artery and the latter of the veins or only real blood vessels and in this case a most convincing proof of the knowledge of the circulation of the blood possessed by the Chinese, without, however, respect to the cause of the circulation.

Kung-Fu, or Taoist Medical Gymnastics, by John Dudgeon, [1895], at sacred-texts.com

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Divisions under the External Method.

KUNG-FU FOR THE HEART.

while performing the exercise must first rest the mind, cease from all thought, banish all grief, anger and suchlike and give up all the animal propensities, in order to keep and not disperse the vital essence. [\*\*]

FOR THE BODY.

1.--At the time of sitting crosslegged, the heel of one foot must block up the perinaeum and not allow the vital spirits to leak out. 2.--Sit evenly, the must be level with the body, the "sons of the kidney" must not rest on the seat but hang down. Note. Sitting high and level refers to sitting on chairs and beds. 3.--After finishing the exercise and rising, the limbs must be slowly extended, and on no account be done hastily. 4.--In sitting, the body must be level and straight, the spinal column must be perpendicular and not bent, and not lean against anything on the right or left.

FOR THE HEAD.

1.--Close the ears with the hands, let the second (fore) finger fold itself on the middle one and thum the two bones at the back of the skull with the second finger to make them sound. This is called sounding the "heavenly drum." Note. This is to remove the vicious air from the "wind pool" acupuncture opening in the

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region of the mastoid. 2.--Twist the neck with the hands and glance back to the right and left and at the sametime rotate the shoulders and arms, each 24 times.--To remove the obstructed air in the stomach and spleen. 3.--Interlock the hands and grasp the back of the neck, then look upwards and let the hands wrestle with the neck. To remove pain of the shoulders and indistinctness of vision.

FACE.

Rub the hands until hot, then rub the face with them, high and low, all over, no spot to be left unrubbed; then spit on the palms and rub them warm and apply them several times to the face. While rubbing, the breath, by the mouth and nose is to be closed. The aim of this exercise is to brighten the countenance. The more you rub the better the colour. This is the cure for wrinkles; with this action you will have none.

EAR.

1.--Place the hands over the ears, then rub them right and left and up and down several times. This is to hear distinctly and prevent deafness. 2.--Sit level on the ground with one leg bent and the other extended. Stretch forth the arms horizontally with the hands perpendicularly towards the front as if pushing a door, and twist the head 7 times to each, side to cure ringing in the ears.

EYE.

1.--When you awake, do not open the eyes, but rub the back of the thumbs until they become hot, then with them wipe the eyes 14 times; still keeping the eyes shut, rotate the eyeballs to each side 7 times. Then shut them tightly for a little while and then suddenly open them wide. This is to protect the "divine light" and to

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remove for ever disease from the eye. Rubbing the thumbs hot on the palm of the hand will also do. 2.--Use the bent bone of the thumb (ungual phalanx) and press heavily on the little apertures at the sides of the eyebrows (temples) 3 \* 9 =27 times. Again with the two hands rub above the malar bones and round the pinna of the ear 30 times. Again let the hands press upon the frontal region, beginning between the two eyebrows and proceeding backwards to the margin of the hair at the back of the head 27 times, and swallow the saliva times without number. To give clearness and brightness to the eyes and ears. 3.--Place the hands on the inner canthi of the eyes near the root of the nose; shut up the breath, and when the air has become pervious then stop. By doing this constantly objects will be seen very distinctly, obstructions in the nose will be removed, and coryza may also be cured in this way. 4.--when kneeling or sitting let the hands touch the ground and turn the head in order to take a backward glance 5 times. This is termed the "Tiger's glance." To remove the vicious wind of the thorax and kidneys. This exercise can be carried out in bed; the hands need not necessarily be placed on the ground.

#### MOUTH.

1.--When performing the exercise, the mouth must be closed. 2.--When there is great dryness and bitterness of the mouth, the tongue rough, swallowing without saliva; pain in the , whether in swallowing or expectorating, inability to eat, this is owing to inflammation (heat). The mouth must be opened wide, the air blown (hemmed) over a dozen times, the "heavenly drum" sounded 9 times, and the tongue must excite the saliva, blow again and then swallow. wait till the "pure water" (saliva) is

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produced, and the heat will be driven back and the viscera become cooled. Again if the saliva in the mouth be cold and without taste, the heart feeling as if it contained water--this is owing to cold, one must take the air and warm it, wait till the mouth has recovered its taste, the cold is disarmed and the viscera become warm. 3. Every morning breathe out gently the, foul air from the mouth and at the sametime take in the pure air by the nose and swallow it. 4.--In sleeping shut the mouth, do not let the original constitutional air come out and the corrupt air enter.

#### TONGUE.

Place the tongue against the roof of the mouth in order to excite the saliva and fill the mouth, then rinse the mouth 36 times and swallow it in three mouthfuls, making the gurgling sound ku ku in the pharynx. The saliva entering the abdomen will moisten the viscera.

#### TEETH.

1.--Knock the teeth 30 times to collect the spirits. 2.--During micturition shut the mouth, press the teeth firmly, to remove toothache.

#### NOSE.

1.--Rub the thumbs of the two hands until they become hot, then rub the nose with them 36 times, to moisten the lungs. 2.--Let the eyes look at the point of the nose and then breathe silently several times. 3.--Every evening lying prone in bed with the pillow removed, bend the legs and keep the feet upright, and inhale the pure air by the nostrils 4 times and expire by the nose 4 times. In expiration use energy, afterwards breathe gently by the nose. To cure heat of the body and pain of the



back.

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#### HAND.

1.--Interlock the hands and support the empty void of heaven with the palms and lay them on the head 24 times, to remove the vicious air of the thorax. 2.--Let one hand be stretched forward and the other bent backward as if drawing a very tight bow equal to a resistance of 500 catties. to remove the vicious air of the arms and axillae. 3.--Clench tightly the two hands and with the fists strike the arms and thighs with them; then turn the hands backwards and strike the back each 36 times, to remove the vicious air of the four pits (the two axillae and the two groins) 4.--Hold the fists tightly, bend the elbows backwards and draw them backwards 7 times and let the head twisted follow the hands to the right and left, to cure red boils of the body. 5.--Let the two fists with energy strike right and left the emptiness 7 times, to remove the vicious wind of the thorax.

#### FEET.

1.--Sitting upright, stretch the feet. bend the head as if worshipping and with energy let the hands grasp the soles 12 times, to remove the vicious air of the pericardium. 2.--Sitting on a high place with the feet hanging down let the heels be rotated opposite each other outwards and let the toes converge opposite each other inwards, each 24 times, to cure rheumatism of the feet. 3.--Seated cross legged take hold of the toes with one hand and rub the sole with the other until it becomes hot. In the sole there is the "bubbling fountain" aperture from which damp and wind find exit; when rubbed hot may stop; then move the toes themselves, to cure dampness and heat and increase the walking energy 4.--Kneeling on one leg, the hands supported by the bed, extend and flex the legs alternately 7 times. Change from right to left, to remove swelling,

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of the knees and ankles. 5.--Clench the fists slowly, step with the left foot to the front, pronate and supinate the left hand in front, and the right behind; in the same manner do it on the right, to remove the vicious air of the two shoulders.

#### SHOULDER.

1. Set the shoulders with the hands in a rotatory motion, alternately right and left turning the windlass, 24 times; first rotate the left, then the right; this is termed the "Single Pulley;" then both together; this is called the "Double Pulley" 2.--Rest and harmonize the mind, rub the navel alternately with each hand 14 times then the ribs and shoulders 7 times and inspire and convey the air to the tan-t'ien; clench tightly the fists and lie down on one side bending the feet, to prevent nocturnal emissions.

#### BACK.

Let the hands rest on the bed, contract (shrink) the body in a heap, bend the back, bow the vertebra column and raise it up 13 times, to remove the vicious air of the heart and liver.

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### ABDOMEN.

1.--Rub the abdomen with the hands and walk 100 steps to cure indigestion. 2.--Close the breath and think the fire of the tan-t'ien up and burn the whole body.

### LOINS.

Hold the fists tightly, place them on the ribs and shake the shoulders 24 times, to remove pain and vicious air from the loins. 2.--Rub the hands hot, take a breath of pure air by the nose and gradually let it out, then with the warm hands rub the semen door i.e., the soft part below (at the lower part of) the back.

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### KIDNEYS.

1.--Grasp with one hand the "two sons" of the inside and outside kidneys (the Chinese suppose them connected) and with the other hand rub the navel, each hand 81 times. This instruction is put into a rhyme thus:--one rub, one suspend, right and left change hands, nine times nine in number and the male principle will not go. 2.--Before sleeping sit on the bed, with the legs hanging down, open the clothes, close the breath, apply the tongue to the roof of the mouth, and direct the eyes to the "door of the vertex" (the crown of the head). Elevate and contract the "cereal road" as if to prevent defecation and with the two hands rub the two apertures called Shen-u of the two kidneys, each 120 times, to produce semen, strengthen the membrum virile, remove pain from the loins and prevent frequent micturition.

People according to their diseases and wishes must select the proper exercises or use them as prophylactic; in general, officials and merchants not having time to perform them and considering themselves sufficiently strong are not willing to go through these exercises; if they wait till the body is enfeebled and then express their willingness, it will be too late. Such people are to be commiserated.

### Footnotes

^247:\* One author recommends, with the view of prolonging life, to employ one's self in such thoughts and designs as lead to virtue--to reflect often on the happiness of our lot, to seek to know the value of health and study to preserve it. Once in bed, lull the heart (mind) to sleep by composing it throwing aside thoughts that would banish sleep. The heart will be kept in good condition and the dissipation of the vital and animal spirits prevented, if, while in bed, we lie on either side with the knees bent a little.

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### NOTES ON KUNG-FU REGULATING THE VARIOUS PARTS OF THE BODY.

It will be observed that the cause of disease is invariably supposed to depend upon the presence of vitiated or depraved air having stealthily gained admittance. The air thus shut up causes obstruction. It is sometimes termed thievish or air deflected from its proper course. The Chinese proverb runs, avoid a draught of air as you would the point of an arrow.--It is recommended to rub the soles of the feet until hot and also to move each toe; this

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## kfu

measure being effectual in preserving and repairing the vital and animal spirits. The middle of the sole of the foot is supposed to be the outlet of a great many services of spirits and like mouths of rivers, the arteries and veins end there and therefore must be kept open.--It is advisable every time one awakes, to stretch one's self in bed, thus facilitating the course of the spirits and circulation. One ought not to sleep like a dead man (i.e., not to lie on one's back), nor to let the hands rest on the breast or heart, so as to avoid dreams and nightmares. Once in bed to keep silence, to refrain from talking; the lungs are the most tender of the viscera and consequently placed uppermost and they serve for respiration and promotion of the voice. On taking any position in bed, they incline to rest upon that side; by talking the lungs are forced to raise themselves in part and by strongly heaving; shake the other noble internal parts. The voice comes from the lungs as the sound from a bell, if the bell be not hung, it is damaged by striking it to make it sound. Confucius never spoke after he was in bed; he made it a rule doubtless for this reason. The Chinese have as a rule good teeth. The better classes use warm tea or water with which to cleanse them each morning and after meals. It is ordered to sleep with the head and face uncovered and with the mouth shut as it tends to keep the radical moisture from escaping and preserves the teeth. Early loss of teeth is caused by the air passing in and out between them; besides gross particles are inhaled which give rise to distempers.

The tan-t'ien is situated about 1 1/2 inches below the navel and is brought into exercise with the bow and arrow exercise. A man is said to be strong when this is in sufficient quantity.

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### The Twelve Positions.

1.--The First Aspect of Wei-to (a Deva or inhabitant of heaven, a deity of Hindoo mythology who protects the Buddhist religion, and three of the four continents into which the world is divided. It is the name of the Bodhisattwa (he who knows and feels) a general under the Four great kings who stands in the front hall of all Buddhist monasteries), offering the Pestle.

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Stand upright; form a ring with the hands and apply them to the heart; fix the breath and gather in the spirit (energy) with a pure heart and respectful countenance. See No. 1.

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2.--The Second Aspect of Wei-to.

Apply the toes to the ground; stretch out the arms horizontally, with quieted heart and silent breath, eyes wide open and mouth simple. See No. 2.

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3.--The Third Aspect of Wei-to.

Support with the palms Heaven's door and look upward.

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The toes fix on the ground and stand upright.  
Let energy circulate to the legs and ribs to make them stand firm.  
Close firmly the jaws and do not let them loose.  
The can produce saliva if it reach the palate.  
The heart will have peace if the breath by the note be equalized.  
Let the two fists gradually return to their original place.  
Exert the strength as if about to carry heavy objects. See No. 3.

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4.--Taking away a star and changing the Dipper for it.  
Support heaven and cover the head with one hand.  
Fix the eyes and look through the palms.  
Exert the strength and turn back, on each side alike. See No. 4.

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5.--Pulling Nine Oxen's tails backwards.  
Stretch one leg backward, the other bend forward.  
Let the small abdomen (below the navel) loosely revolve the breath  
Exert the power in the two shoulders.  
And fix the eyes on the fist. See No. 5.

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6.--Pushing out the Claws and Extending the wings.  
Fix the body and let the eyes be angry.  
Push the hands forward in front of the chest.  
With strength turn back  
Seven times to complete the exercise. See No. 6.

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7.--Nine Devils drawing a dagger.  
Half turn the head and bend the arms.  
Enfold the vertex and the cervix.  
When turning back from the head.  
Don't object that the force is terrible.  
Set in alternate rotation.  
With body upright and pure breath. See No. 7.

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8.--Three Plates falling on the ground.  
The tongue firmly attached to the palate.  
Open the eyes and fix the breath.  
Standing with open feet in squatting form.  
The hands pressing forcibly as if seizing some thing.  
Turning the palms at the same time.  
A weight more than a thousand catties seeming.  
Open the eyes and shut the mouth.  
Standing upright, the feet not aslant. See No. 8.

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9.--The Azure Dragon stretching its Claws.  
Azure Dragon stretching its claws.  
The left emerges from the right.  
The exerciser imitates it.  
Level the palms and deeply breathe.  
Exert the strength on the shoulders and back.  
Encircling around pass the knee.  
Fix the eyes on the level.  
The breath equalized, and the heart quiet. See No. 9.

Kung-Fu, or Tauist Medical Gymnastics, by John Dudgeon, [1895], at [sacred-texts.com](http://sacred-texts.com)

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10.--The Lying Tiger springing at his Food.

Standing with the feet apart as if the body would upset.

Bending and stretching each leg alternately.

Raise up the head that the breast may stretch forward,

Flatten the back and let the loins be level as a flat smooth stone.

Equalize the in-and-out-going breath by the nose.

Let the tips of the fingers rest on the ground and raise the body.

To vanquish the dragon and reduce the tiger, i.e., the influence of the genii.

To learn to obtain a true body and so protect one's health. See No. 10.

Kung-Fu, or Taoist Medical Gymnastics, by John Dudgeon, [1895], at [sacred-texts.com](http://sacred-texts.com)

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11.--Making a Bow.

Holding the head by the hands.

Bend the waist to between the knees.

Stretch the head to between the legs.

Close the jaws very tightly.

Cover up the ears to the sense of hearing as if something were inserted in them.

Arrange in a restful condition the original air.

Attach the tip of the tongue firmly to the palate.

And exert the force at the bending elbow. See No. 11.

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12.--Wagging the Tail.

With upright legs and outstretched arms.

Pushing the hands to the ground.

Fix the eyes and raise the head.

Settle the thoughts and think of nothing else.

Raise the head and feet.

One and twenty times.

On each side stretching the arms.

Take seven as the limit.

Still more to perform the sitting kung.

Bend one leg under the other and hang down the eyelids.

Fix the mouth to the heart. Equalize the breath by the nose.

When enter the state of , then arise.

The exercise is then complete.

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Examine these methods.

There are 12 illustrations.

From the time of the Five Kingdoms.

Who has really learned this method?

Tamo came from the West.

Spread the doctrines at Shao-lin-sze.

In the Sung there was Yueh-how.

As an example.

Can cure disease and lengthen life's span.

These exercises are and incomparable. See No. 12.

Kung-Fu, or Taoist Medical Gymnastics, by John Dudgeon, [1895], at [sacred-texts.com](http://sacred-texts.com)

The Nine Figures to Remove Disease and Lengthen Life.

No. 1.--Place the three middle fingers of the two hands in the "hollow of the heart" (depression below the ensiform cartilage, the heart of good people being supposed to be in the centre) and beginning on the left side rub round 21 times.

No. 2.--Ditto, but rub downwards to the high bone below the navel (pubic bone).

No. 3.--Ditto, but at the pubic bone divide the hands and rub up to the "heart hollow" and bring the hands together again and the exercise is finished.

No. 4.--Ditto, but rub straight down at once to the pubic bone 21 times.

No. 5.--With the right hand rub from the left round the navel 21 times.

No. 6.--Ditto, with the left hand from the right side 21 times.

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No. 7.--Place the left hand on the left loin, the thumb to the front, the four remaining fingers behind gently nipping the part; use the three middle fingers of the right hand and place them below the left nipple and push down at once to the groin 21 times.

No. 8.--Ditto, on the right.

No. 9.--The rubbing finished. sit crosslegged, let the thumbs of the hands press the Tse furrows--(i.e., the base wrinkles of the 4th finger. The Chinese reckon the 12 "Earthly Branches" beginning at this point, then the corresponding wrinkles of the middle and index fingers, then the remaining two wrinkles on the forefinger with the apex, then the apices of the next three fingers and the three remaining wrinkles of the little finger) then flex the four fingers, keeping the fingers apart; press the two knees; bend also the toes; twist the thorax from the left to the front and from the right to the back, making in all 21 revolutions. When this is finished perform from the right side, in a similar manner, 21 times. If according to the foregoing method you wish the body directed to the left, rotate the chest and shoulders outside the level of the left knee and rest them upon the left knee, the right in like manner; then bend the back like a bow. Don't twist the loins too much, nor too quickly, nor with too much force. The simple illustrations are omitted for want of space.

In rubbing the abdomen, collect the spirits, empty the heart of all worldly affairs, let the pillow not be too high--the mat must be level; lie flat on the back, the feet extended the same length; flex the fingers, gently rub the

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abdomen--go through the eight figures one after the other; this constitutes one course, which is to be performed 7 times; then rise, sit and make 21 revolutions; in the morning, at noon and in the evening; the first and last must not be neglected on any account. At the first kung take two courses; after three days, each kung must consist of 5 courses and after another similar period each kung must comprise 7 courses. This is the rule for both sexes. In the parturient condition, the female is to intermit the exercises.

Another work, and the last we shall mention on this subject, is entitled Fu-ch'i-chu-ping-t'u-shwo, (#), which may thus be translated:--A Treatise, with plates, on Swallowing Air in the cure of Disease, published in 1846 and containing 64 illustrations. As active gymnastic exercises, not passive and contemplative, they might, with profit, be introduced into our schools and military academies. We give below the brief description of the figures and regret that our space prevents the insertion of the diagrams.

The following eleven rules are laid down for the regulation of this art.

1.--To swallow or gulp breath is of the first importance in the due performance of kung-fu. Gulping breath (air) is different from disciplining or refining it; for if the latter is not well performed phlegm may obstruct and the "fire" may not descend. But this is the easier and is free from any disadvantage. In gulping, one must stand erect, look level, open the mouth wide and as the true (original) air exists naturally in the body, so the air must be swallowed gently as if drinking tea. At first in swallowing there is no sound, later a certain sound is produced which goes straight to the tan t'ien, leading the "fire" to the original place. When the mouth is opened wide, it should not be too small, otherwise the constitution will be injured by the wind which is inhaled.

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2.--Avoid hasty wind, violent rain, thunder and lightning; these are the anger of heaven and earth. Also dread impure and deflected air. Select a high, bright and clean room, not opposite to the wind.

3.--Thrice daily, dawn (5-7 a.m.), noon (11-1 p.m.), and twilight (5-7 p.m.) perform constantly these exercises without intermission. If business should interfere, then alter the time to either before or after the fixed period, say on rising and retiring independent of the hours, and for the midday exercises suit your own



convenience. The kung must be performed on an empty stomach so that the air may freely circulate; if the stomach is full, the breath gets obstructed and injury may result. The sixty diagrams can be easily overtaken in half an hour. This is not a difficult task.

4.--In swallowing air, the head is not to be directed upwards lest the bodily heat should rush upwards; neither should it be directed downwards lest the breath sink. If, when fatigued, these exercises are performed, one will at once feel pleasant.

5.--No matter, whether one is ill or not, it is not necessary to take medicine, in case it should obstruct the breath. Even chronic bronchitis, dropsy and inability to swallow food, get well by the performance of these exercises. Three exercises daily must be gone through; neither more nor less will be found suitable. In exercising, the strength must not be over exerted, it must be done as it were of itself

6.--At the commencement of these exercises all chink and venery are to be avoided. Three months later this rule may be neglected. Weak persons should from both of these, throughout their entire lives.

7.--These exercises may be performed by anyone, even women or children. If women practise them, they will have no difficult labours; their strength will be equal to that of men. The aged will become as strong as young men.

8.--At the commencement perform the "level frame position" by gulping the breath seven times; ten days after, add the first "military position" once on each side. Keep on practising in this manner for a month, i.e., three times each ten days, thus performing the military position three times and gulping the air eighteen times. Ten days after these, perform thrice on each side the position of "resting on the knee" and together gulp six mouthfuls of air. Then change the level position into the "looking-moon" one, a form

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of scooping up the moon (when reflected in water) omitting the two "expanding-breath" forms. Twenty days after this, (in two periods of ten) the exercise termed the chan-hsiao (the standing digesting) form is to be performed twice on each side with twelve gulps of breath. The exercises have now been performed for eighty days and forty-nine breaths have been swallowed. Hereafter the "beating" exercises are to be performed.

9.--In beating, make a bag with a double blue cloth, 18 or 19 inches in length and 3 or 4 inches in circumference, like a girdle, one end closed, the other open. Pack it firmly with grain, 8 or 9 inches deep, tie the open end tightly with a piece of rope and use the remaining half of the bag as a handle. The grain should weigh two catties. If the person be weak diminish the amount.

10.--In beating, first beat the left, then the right side of the body, and lastly the four surfaces of the hands and feet. Beat first from the inside of the left elbow down to the palm and then to the end of the middle finger. Then beat the outside in the same direction. Then beat from the left arm-pit down to the side of the fifth finger, and from the left shoulder down to the side of the thumb. After finishing beating the left upper limb, transfer the process to the left lower limb. First beat from the left ribs passing down the left side of the abdomen, then to the front of the leg to the knee, instep, dorsum of foot and left big toe. Then from the left axilla beat inclined to the left loin passing to the outer ankle and turn to the side of the small toe. Then from the end of the breast bone (sternum) to the left side of the abdomen, and from the part which lies between the ribs and abdomen pass horizontally to the right of the abdomen. Here change to the left hand in holding the bag and from the right side beat horizontally to the left of the body. Let the right hand cover and protect the secret parts and let the left hand begin beating from the "little abdomen" and the inside of the left leg, passing down to the ankle and side of the toe. Then hold the bag with the two hands and raise it up over the head beating the left part of the back twenty times; then hold the bag in

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the left hand and turn the hand and beat the underpart of the back passing gradually down to the end of the lumbar region, then turn the hand and beat the left leg, down to the calf and heel. After finishing the exercises on the left limbs, the right limbs are taken in

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hand in a similar manner. The beating must be done closely from the upper to the lower part. No part is to be neglected nor any retrograde movement made. If a certain portion is neglected, it must not be repaired, the exercise must be steadily and continuously prosecuted. On beginning the beating one breath is first taken which makes altogether 16 mouthfuls of air, which, with the preceding 49, now reckons 65 in all. After one or two months of beating, add the seven positions of the "inspecting-hand" and take four mouthfuls of breath. After ten days more add the "side-lifting" position, and take six mouthfuls of breath, then add the "front-lifting" position and take three more mouthfuls. After ten days more perform the "Hsueh-kung standing" position and take three mouthfuls, and after another ten days exercise the "arranging-elbow" position and take six mouthfuls. Altogether we have now swallowed twenty-two mouthfuls of air and this added to the previous 65, makes a total of 87 mouthfuls. These are the first part of the exercises.

11.--Sixty-four diagrams are here described; they are only the first portion of the primary part of kung-fu. If we reckon all of them they exceed more than a thousand. In performing the first part all diseases will disappear and one's vitality will be two-fold augmented. There remain still the 2nd, 3rd and 4th parts, which will take two years to perform. Since completing the kung, the pulse has gathered to the head; the body will possess the strength of 1,000 catties, sufficient, as is recorded in the I chin ching to enable the fingers simultaneously to pass through the belly of an ox or cut off the head of an ox with the edge of the palm. The advantage accruing is even greater than this. If these 64 positions are continually performed, the kung-fuist will avoid disease and prolong his life. Speaking generally, diseases reside in the inner viscera and may be cured with medicine but those which exist in the muscles and blood vessels cannot be reached by the power of drugs. If one wishes to secure ease to the muscles and blood vessels and prevent the air and blood from offering obstruction, except by the exercise of these kung no effect will be produced. Many people have experienced the beneficial results derived from the performance of these exercises.

This method was obtained from the province of kwei-chow; it was delivered orally and not by books and because this method is closely related to the Tai-hsi-tao-yin # (one of the

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[paragraph continues] Taoist doctrines and practices referred to in several sections, in the work (Sheng-ming-kwei-chih) the person does not desire to deliver it down [in print] nor to have his name become known. Notwithstanding this, the method is profitable for physical improvement and according to the oral explanations, figures have been drawn and explanations made, and the work is now published. Let everyone therefore accept the advantage.

Kung-Fu, or Taoist Medical Gymnastics, by John Dudgeon, [1895], at [sacred-texts.com](http://sacred-texts.com)

#### Description of Diagrams.

THE LEVEL FRAME. (#).--There are four "horse-riding" (#) forms under this position.

1.--Standing evenly and uprightly, separate the feet the width of the shoulders apart and keep the palms upward on the same level as the loins. Do not lean against anything.

2.--Turn the palms downwards, always on the same level as the loins.

3.--Rub evenly from the sides and make a circle as if rubbing the head.

4.--Then stretch the arms straight forward and erect the hands with the palms directed forward and fingers upwards on the same level as the nipple; take one breath, and wait a little, about the time of three respirations. Afterwards, after taking a breath, the eyes should be directed to the right, left, above and below, the time of three respirations being taken as the unit.

There are also two "looking-moon" (#), forms under this position.

1.--Let the left foot take a step horizontally to the side, bend the left knee, incline the left foot; keep both the right leg and foot straight. Lay the left hand on the upper aspect of the thigh, with the thumb directed backwards and wind the right hand round the back of the right ear and with the five fingers in a form as if holding a thing, the points of the fingers directed backwards like the claws of a vulture.

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2.--Afterwards, raise the left hand up to the level of the eye, the fingers clenched so that the thumb shall be opposite the little finger, the second one, the fourth and the middle one projecting a little. Keep the palm--the heart of the hand--hollow, sufficient to contain the lid of a tea cup. First look at the height of the left hand, then turn the head even and take a breath. Again turn the head and look at the part between the thumb and forefinger. Repeat this on the right side; three times on each side, swallowing six mouthfuls of air.

There are two "expanding-breath" (#), forms under this position.

1.--The first resembles the first "horse-riding" form, except that the palms are even.

2.--The second resembles the last "horse-riding" form, except that the hands are turned and pushed to the front like the last of the "horse-riding" forms and no breath is taken.

PRELIMINARY MILITARY EXERCISES.--(#), There are three forms under this position and seven diagrams.

1.--The left foot bent, the right foot straight, the remainder the same as the first "looking-moon" position and in addition with the face straight take a breath and turn the head to the left.

2.--Stretch out the left hand which was formerly laid on the leg straight to the left and keep the palm downwards.

3.--Turn the left hand back to the level of the breast and then stretch it out again and bring it back, repeating it two times.

4.--Turn over the hand on the breast with the thumb upwards and the other fingers downwards and the palm opposite the breast and take a breath.

5.--Turn the hand with the thumb downwards and the middle finger upwards and turn the head to the left.

6.--Stretch out the hand opposite to the breast and wind it round the ear, keep the palm directed upwards and extend it to the left.

7.--Turn it back from behind the ear and clench the fist in front of the breast, keep the outer part of the fist directed upwards, take a breath and then turn the

head to the left. To be done on the right also, each side three times, altogether taking eighteen breaths.

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THE "CIRCULATING OR INSPECTING-HAND" POSITION (#).

Standing erect, keep the feet 15 or 16 inches apart; the elbows extended evenly forwards, the wrists straight and perpendicular opposite each other and the fingers separated.

THE "JADE GIRDLE" POSITION (#).

Separate the palms. pressing them down behind the ears to the loins on the level of the navel; keep the tips of the fingers apart and corresponding to each other, and distant from the body three inches interlocking, as it were, the loins and take a breath.

THE "SUSPENDING-LOIN" POSITION (#).

Apply the fists to the loins, turn the backs of the hands downward and full in front take a breath.

THE "HOLDING-UP ROBE" POSITION (#).

Open the fists, turn them from the underpart of the ribs, pronate the palms and stretch them forward evenly as if lifting something and full in front take a breath.

THE "TURBAN" POSITION (#).

Separate the hands, turn them out from under the ribs to above the head to a distance of 7 or 8 inches between them and the head, direct the palms outwards, the fingers separated opposite each other with the thumb downwards on a level with the eyes.

THE "BRUSHING-FACE" POSITION (#).

There are two forms under this position.

1.--Keep the palms of the hands close together in front on a level with the chin, the two little fingers and elbows applied close together and raise them together over the forehead.

2.--Gradually bend the fingers in order to make hooks of them and then slowly clench the fists and place them under the chin; open them (the fists) again, bring the thumbs together, extend the hands and pass them over the forehead; also keep the two little fingers together and finally make the hands into fists and place them again under the chin. The wrists and elbows should be close together.

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"COURT TABLET" POSITION (#).

Pull the fists apart on a level with the shoulders, in a circular form as if enfolding things, the back of the hand directed upwards and the fists opposite each other, and apart 18 or 19 inches, and in front take a breath.

"SIDE-LIFTING" POSITION (#), There are three forms under this position.

1.--Standing aslant, the left foot bent, the right foot erect, interlock the hands and raise them with energy over the head.

2.--Bend the body gradually as if making a bow, as far as the instep of the foot,

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turn the palms and press downwards, afterwards interlock them again and raise them to the space between the knee and the chin, then all at once make a whirl, and straighten the body and loins.

3.--Separate the hands and let them circle round the ears, then clench the fists and bend the arms in a circular form; the two fists apart opposite each other 18 or 19 inches and the back of the hands kept upwards, take a breath. It is done in the same way on the right; thrice on each side, taking altogether six breaths.

"FRONT-LIFTING POSITION (#). There are three forms under this position.

1.--Standing erect, the feet 15 or 16 inches apart, interlock the hands and raise them over the head.

2.--Gradually bend the body as in the 2nd form of the "Side-lifting" position to the level of the loins. This is done in front, which is the only difference.

3.--This form is also the same as the 3rd of the "Side-lifting" position, except that it is performed thrice in front and one breath is taken each time.

THE POSITION OF "HSUEH-KUNG STANDING" (#). Ten forms are given under this position.

1.--Open the fists, keep the fingers straight, then wind them round the ears and stop at a level with the breasts.

2.--Press downwards from the breasts to the navel without stopping until the navel is reached.

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3.--Turn out the hands from the under part of the ribs, keep the palms directed upwards on a level with the shoulders, each hand even 4 or 5 inches apart from the head; the two thumbs in front of the shoulders, the other fingers extended behind the shoulders.

4.--Close the hands together even with the underpart of the chin; the two little fingers close together with the palms upwards and the wrists and elbows close together. For the first time pronate the palms, let the two little fingers be attached and stretch them upwards.

5.--And then raise them thus over the forehead.

6.--Gradually bend the fingers into the form of a hook, and form them into fists level with the chin.

7.--Open the fists, the palms upwards and the thumbs close together. For the second time pronate the palms the thumbs close together and stretch them upwards.

8.--Raise the hands over the forehead, bring the two little fingers close together, afterwards bring them down to the level of the chin, clench them into fists, then open them as before, bring the two little fingers close together and the palms directed upward over the forehead.

9.--This form is exactly related to the last. For the 3rd time, pronate the palms, the two little fingers close together and stretch them upwards.

10.--Then lower the fingers, form them into fists, let them be evenly arranged and circularly as if enfolding things; the two fists 18 or 19 inches apart. One breath is then taken. This is to be performed three times, so three breaths should be taken.

THE "ARRANGING-ELBOW" POSITION (#). There are three forms under this position.

1.--The left foot bent, the right foot straight, the right hand clenched and held in the left hand.

2.--Stretch out the left elbow to the left and draw it back immediately, then squat with the body, the left foot straight, the other bent; let the left hand still hold the right fist and raise the right elbow a little.

3.--Raise the body, with the left foot bent and the right foot straight; lean the body to the left, take a breath; raise the right elbow higher. Perform the same on the right side; on each side three times taking six inspirations. While the body is leaning, let the eyes look at a point six inches from the feet.

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THE "RESTING-ON-THE KNEE" POSITION. (#).

The left foot bent, the right foot straight, lay the right hand on the left leg over two inches from the knee with the left hand laid on the top of the right hand. Pronate the body sideways, let the face look evenly towards the left and take a breath. With the back bowed, the neck straight, look downwards at a point more than six inches from the feet. Do the same on the right, three times on each side and take six breaths.

THE "CHAN-HSIAO" POSITION (#). Four forms are given under this position; the first two are termed the "cannon of the den;" the third the "cannon rushing against the sky" and the fourth the "cannon passing through the heart."

1.--The left foot bent, the right foot straight; let the palm of the left hand face downwards level with the breast, the thumb kept inwards; and the palm of the right hand directed upwards and level with the navel; place the little finger inwards and keep all the fingers apart.

2.--Pull the hands out horizontally, then clench them, let the left one be level with the breast eight or nine inches apart, the thumb kept inwards and the right fist level with the ribs over one inch apart; the thumb directed outwards, take a breath in front, then turn the head and look to the left.

3.--Open the left fist and whirl it, then make it into a fist again, it perpendicularly on a level with the side of the forehead. Take a breath in front, turn the head and look at the space between the thumb and second finger of the left hand.

4.--Open the left fist and whirl it round the ear, then stretch the fist straight out towards the left, keeping the dorsum upwards. Turn the head and look to the left, and take one breath. Do the same on the right side, on each side three times, taking altogether breaths.

THE "GRAIN-BAG-BEATING" POSITION (#). There are 12 forms under this position. The first two are termed "cannon rushing against the sky" (#).

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1.--The left foot bent, the right foot straight; hold the bag in the right hand, whirl the left from under the ribs, clench the fist, bend the elbow and extend it upwards, then take a breath.

2.--Hold the bag with the right hand, with it beat the left arm steadily down to the left palm and fingers several times. This is beating the inner part of the left arm.

RULE.--Always beat straight down--never backwards--nor return on any omitted part. It should be done at once.

3.--This is termed "cannon passing through the heart." (#). Open the left fist,

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whirl it round the ear, stretch the fist straight out to the left, keeping the dorsum upwards and take a breath. Holding the bag with the right hand, with it beat the arm steadily to the back of the hand and the tip of the middle finger. This is beating the outer part of the left arm.

4.--This is termed the "vulture-hand" (#). Whirl the left hand round and take the form of a "vulture-hand," take a breath, then hold the bag with the right hand and with it beat from the left armpit steadily down to the side of the little finger. This is beating the under part of the left upper limb.

5.--This is termed the "minor cannon rushing against the sky" (#). Whirl the left hand once, then raise the fist so as to assume the form of a "cannon rushing against the sky" only a little lower, and take a breath. Now the right hand beats with the bag from the left shoulder steadily down to the side of the thumb of the left hand. This is beating the upper part of the left upper limb.

6.--This and the following are both termed "carrying the tripod on the shoulder" (#). Whirl the left hand from under the ribs, clench the fist, stretch it straight upwards with energy, keeping the thumbs at the back part, then take a breath and look upward at the rising fist.

7.--Holding the bag with the right hand, beat with it from the left ribs steadily down to the front side of the left leg, knee, shinbone, instep of foot and toe. This is called beating the front part of the lower left limb.

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8.--This is termed "coiling the elbow" (#). Open the left fist and whirl it round the ear, then bend the elbow and clench the fist on a level with the breast, take a breath and raise the elbow a little. Now with the bag in the right hand beat steadily from the left armpit inclined to the left loin and to the outer ankle and the side of the little toe. This is beating the outer part of the lower left limb.

9.--This is termed the "vulture hand." Open the left fist make a "vulture hand," and whirl it round the ear and take a breath. Then holding the bag by the right hand beat from the end of the sternum down to the abdomen and from the space between the ribs and abdomen beat horizontally to the right side of abdomen; change hands with the bag and beat horizontally to the left of the abdomen. Protect the secret parts by covering them with the right hand and beat with the left hand beginning from the left side of the "little abdomen" steadily to the inner part of the left leg and left toe. If there be abdominal illness of any kind, it may be cured by beating several times. This is beating the inner part of the lower left limb.

10.--This and the next two are called "resting-on-the-knee." The right foot bent, left foot straight, the left hand holding the bag press on the right in the middle of the leg, also the right hand pressing on the bag, then take a breath.

11.--Holding the bag with both hands, raise it over the head and beat the spine twenty times but do not beat the ridge of the spine.

12.--With the left foot stretched, the right foot bent, lay the right hand on the surface of the right leg; keep the thumb directed backwards, incline the body backwards and look on the left knee. The left hand holding the bag turn the hand back and beat the left part under the back consecutively to the loin, then return the hand and beat the left buttock, left leg, knee, calf down to the heel. This is beating the back part of the lower left limb. After having gone through the exercises on the left upper and lower limbs then transfer to the right upper and lower limbs, following the same method.

THE POSITION OF "SCOOPING THE MOON AT THE BOTTOM OF THE SEA" (#) has five forms.

1.--Lay the left hand on the surface of the leg and make the right into a "vulture hand" i.e. bringing the tips of the fingers together.

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2.--whirl the left hand round the ear and then stretch the pains out towards the left.

3.--Turn the hand with the back upwards.

4.--In such a way as to scoop the moon by bowing the head and bending the loins to scoop from left to right; then raise the body up.

5.--while scooping, assume "the looking-moon" manner and take a breath, then look at the interval between the thumb and the second finger of the left hand. The same should be done on the right, thrice on each side and altogether six breaths taken.

The above 64 diagrams are the first part of the exercises; embracing in all 87 breaths.

Kung-Fu, or Tauist Medical Gymnastics, by John Dudgeon, [1895], at [sacred-texts.com](http://sacred-texts.com)

#### Physiology of Kung-fu.

The general principles of this art may be briefly and clearly expressed in the following quotation from one of their numerous works on the subject, and from one of the prefaces written in commendation of the system.

The Chinese acknowledge three principles or forces upon the regular movement of which the life of man depends--the vital spirits Ching (#), or organic forces produce the animal spirits Chi (#), or forces, and from these two springs a finer sort, free from matter and designed for intellectual operations, termed Shen (#). The particles of the vital spirits glide over one another as the parts of water; growth and nourishment belong to them; the animal spirits put the internal and external senses in exercise; their particles are smaller than the vital and they move in every sense like particles of air. As it is not possible to subsist without these forces, care must be taken no; to dissipate them by immoderate use of the pleasures of sense, by violent efforts of the body or by too great or too constant application of the forces or spirits. They have besides

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two organic principles, from the union of which man is made which pervade all parts of the body, and upon the union of which life depends. The one is the yang or vital heat, or light, the positive or male principle; the other is the yin, radical moisture, darkness in nature, the negative element or the female principle. The body is divided into right and left, the pulse of each side governing its own side of the body. The internal parts are divided into the five viscera and six fu (or organs connected with the outer air) There are six which lodge the radical moisture and belong to the female principle and comprehend the heart, liver, left kidney, all situated on the left side, and the lungs, spleen and right kidney (otherwise called the "gate of life" but by other writers this latter expression is perhaps more correctly applied to the vagina) on the right. Those which contain the vital heat are on the left, the small intestines, pericardium, gall bladder and ureters; on the right the large intestines stomach and the three divisions of the trunk (altogether imaginary) certain relations are supposed to exist between these as for example--between the small intestines and heart, gall bladder and liver, ureters and left kidney, on the left side; and large intestines and lungs, stomach and spleen, three divisions and right kidney, on the right side. These organs contain the vital heat and radical moisture which by means of the spirits and blood go from these organs into all the other portions of the body. All the various members of the body, the diseases, the materia medica etc, are all arranged according to a well



established and ancient relation between them and the 5 elements, 5 colours, 5 tastes, 5 points of the compass, etc. Each organ has a road or blood vessel proceeding to it and as there are 12 Chinese hours (each two of our hours) in a day, and as the blood and air make a circuit of the entire body in 24 hours, the blood remains in each organ two hours. There are therefore 12 roads or vessels and of course as many pulses, one for each vessel and organ. These pulses are subdivided into male and female according to the dual principle and this it is evident involves three double pulses on each side and thus the theory is elaborated. Still further divisions of the pulse on the right and left are into superficial, deep and intermediate according if the pressure of the finger is applied lightly, firmly or intermediately to indicate diseases of a superficial, deep or intermediate position. Numerous volumes in Chinese exist on the pulse alone on the skill of which subject the Chinese pride themselves as it is the

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pivot upon which their whole system hangs. As an example take the pulse of the large intestines. It belongs to the male principle; is felt at the "foot" (cubit, the 3rd pulse position at the wrist in order reckoning from the base of the thumb backwards) on the right arm (the small intestinal pulse is felt at the same spot on the left arm). The blood flowing to the large intestines rises at the tips of the thumb and index finger, unites and flows up the back of the arm to the head, then down the face to the lungs and thence to the intestines; in the larynx it gives off two branches which run upwards to the ear and across to the mouth and terminate at each side of the nose. Deafness, ringing in the ears, pain behind the ears, and in the arms are owing to the large intestines. The blood resides in this viscus from 5 to 7 o'clock a.m.

Although the Chinese speak of blood moving forwards, they have never had a correct notion of the heart and circulation. With them it is the air either inside the blood or outside the vessels according to others, which presses the blood forwards.

At first the yin (earthly vapour) and yang (heavenly air) produced the root of man, the kidneys; and one or other of the 7 Ching (#) [\*\*] (emotions or passions) injure the original air and so cause disease, and thus the circulating air of the entire body gets blocked up and the blood gets coagulated in heaps and then disease is produced; therefore in ancient times good men who understood the Great Reason (Tao) sought out clear methods by which to nourish the original air. Kung-fu was discovered in this way and as the bear carries his neck firmly and the birds use their wings, so the eyes and ears must be directed inwards and the air and blood be conducted to the joints to nourish them, and thus what is above will flow below and what is below will flow upwards and as the heavenly elements are themselves strong and fixed, so man must himself try to bring his body into the same condition, and as the heavenly bodies according to the Divine Law are always revolving, so must the air in our bodies. The creation of the great heaven must resemble the creation of the little heaven

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[paragraph continues] (the microcosm, man). The head is round resembling the arch of heaven and our feet are flat resembling the earth. (The Chinese saying is "Heaven is round, earth is flat" and the comparison of man to the great outside world is very common as for example because there are 360 degrees or days in the latter, there must be 360 bones in the former) Confucius said that "all the revolving changes do not surpass the four seasons."

In a small work by a native of Soochow named P'an-u-wei (#), wei-sheng-i-chiu-cheng, in the year 1858, the following prefatory remarks on kung-fu occur:--

why do some men live, others die? why are some diseases light, others severe? To answer these questions we must refer to the existence in sufficient or insufficient quantity of the original vital principle. The origin and foundation of the five viscera [\*1] depend upon and spring from the vital principle. [\*2] It is here where

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the yin and yang reside, and from which these male and female principles emanate, and whence proceeds the breath in expiration and to which it goes in inspiration. There is no fire nor oven, and yet the body in its furthest parts is kept quite warm; there is no water or reservoir, and yet the five viscera are kept moist.

All men must beware of admitting depraved air, as for example, heat, cold and such like into the five viscera and six fu [\*3]; the twelve arteries and veins, tendons, blood and flesh, otherwise if such poisonous air should get admittance, disease will be contracted.

The ancients used acupuncture and the moxa as remedies, afterwards they took stones and rubbed themselves in order to cause the blood to flow; and they also used friction to the skin and muscles with the hand to cure disease and cause the blood and air to move. They also used a more violent pressing and rubbing method over the affected part. They had also a spirit-drink mode. All these methods were designed to cause motion in the joints--to harmonize the blood and air so as to leave no vacuum and to cause the

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depraved air to escape and be quickly expelled, because only on its

exit will the perfect and wholesome air be revived as before, circulate and so secure freedom from disease.

When disease is expelled great care must be taken with the tan t'ien, so that the original fire and water may coalesce and assist each other; the spirit of man will then wax greater and stronger and the bad air cannot enter. But one must not upon any account wait till disease has attacked the system and is unbearable. It will then be too late. True wisdom is to begin kung-fu before the approach of the disease, and so prevent it. It is true the limit of our lives is fixed, but at the same time it is also true that by kung-fu the body can be strengthened. This is therefore the object of this publication. The author has consulted the work of Hsu-ming-feng (#), of Feng-ch'eng (#) and the various medical works. As all men have five senses [\*1] and four bodies, [\*2] so all require gymnastics, pressure and friction. Kung-fu divides itself into external actions and internal merit, each one chooses his own kind. The ancients divided actions into twelve kinds and wrote in poetry the method to be followed, in order that all might remember the rules laid down. All can do them, at all times, and every one can understand them quickly and efficaciously.

There is no necessity here for claptrap and useless nonsense, the true and important object is to drive away or ward off disease, and procure long life. Belief in this plan will bring merit out of it. The doctrines of Lau-tse, (#) C'hih-sung-tse, [\*3] (#) and Chung-li-tse [\*4] (#) are not superior to the precepts of this book. If a person can perform daily once or twice the exercises herein prescribed, his body will become strong and elastic, and no matter how many kinds of diseases he may have, all will vanish and thus will the vital principle exist in adequate quantity and life consequently will be prolonged. This is surely good and on this account I have taken up my pen to write this preface.

#### Footnotes

^283:\* NOTE.--The 7 Ching are the following, joy injures the heart; anger the liver; grief the lungs; doubt, the spleen; fear, kidneys; anxiety, the gall bladder; and sadness and crying, the spirit of the liver and the air of the lungs. MAYERS gives the seven conditions as:--1--Joy, 2--Anger, 3--Grief, 4--Fear, 5--Love, 6, Hatred, 7, Desire.

^284:1 1.--Heart, lungs, spleen, liver and kidneys, related to the Female Principle.

^284:2 2.--The Taoists believe that the original source of Being and Life is situated in and comes from a point in the abdomen, called tan-t'ien, one inch below

the navel. The Medical Faculty believe it is to be found in the lumbar vertebrae, at a point opposite the kidneys, immediately adjoining the side of the spinal column, apposite the "small heart" or supra-venal capsule--called also and on this account the ming men or "gate of life."

^284:3 3.--Gall-bladder, stomach, large and small intestines, bladder and the three divisions, related to the Male Principle.

^285:1 1.--Eyes, ears, nose, mouth and eye-brows; all the 5 senses must be in the head, the heavenly part of man, and as high mandarins closer to the Emperor.

^285:2 2.--The two arms and two legs.

^285:3 1.--The designation of a rain-priest in the time of Shen-hung, the divine husbandman (B.C., 2,737).

^285:4 2.--The first and greatest of the Eight Immortals in the time of the Chow dynasty (B.C., 1122-255) when he attained to possession of the elixir of immortality.

Kung-Fu, or Tauist Medical Gymnastics, by John Dudgeon, [1895], at sacred-texts.com  
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Diagrams illustrating the Physiology of Kung-fu.

- 1.--T'ien men (Heavenly door) = the brow.
- 2.--Ni wan kung, Ni wan palace.
- 3.--Sui hai kuh, the occiput, the marrow-sea, brain-sea.
- 4.--San chiao, the three divisions or functional passages.
- 5.--Fei, the lungs.
- 6.--Hsin, the heart.
- 7.--Hsin pau lo, the pericardium.
- 8.--Kan, the liver.
- 9.--Wei, the stomach.
- 10.--P'i, the spleen.
- 11.--Hwang t'ing tan t'ien--the inner tan of the yellow pavilion.
- 12.--Ta chang, the large intestines.
- 13.--Siao chang, the small intestines.
- 14.--Shen, the kidneys.
- 15.--T'ang kwang, the bladder.
- 16.--U ching shan (pearly-elevated hill) = 7th cervical vertebra.
- 17.--Chia phi; the dorsal vertebra.

18.--wei lu, the os sacrum.

19.--Shang shui hia hwo wei chi chi chien u lien low chi hia. water above and fire below combine and are seen below the connecting "upper story" i.e., the tan t'ien below the breast and epigastrium = the low or upper story according to the Tauists.

Tan chung chen shang sheng, the true fire in the tan t'ien upwards.

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It was intended in the sequel to describe the shampooing, rubbing, pressing and other processes, of the fraternity of barbers, for the cure of disease, the prolongation of life in the healthy, and the production of a sense of comfort and the removal of fatigue, etc., but the space to which this subject has already, unexpectedly and unfortunately attained, renders it necessary to pass over this part of Kung-fu. A small cheap, illustrated book in two volumes, The Barber's Classic, entitled Ching-fah-chi-chih (#) goal or how to obtain clean hair, may be profitably consulted. The second volume treats, in part, of massage applied to the various parts of the body. It treats, too, of the acupuncture apertures, a knowledge of which is essential to the proper practice of the art. It speaks of 84,000 pores, of 10 ching and 15 lo (arterial vessels), and the merit accruing from the exercise of this method which is modified by certain climatic and physical conditions, such as the state of the weather, whether cold or hot, and the condition of the patient, whether fat or lean, etc. The section' embrace massage in general, and rubbing as applied to the aperture of the back and loins, the hands and arms, head and face, thorax and abdomen, and lower limbs.

On the streets of the Capital there is a class of Pressers whose art is known as tien p'i # (pressing the skin). The generic name or the class is tui na #, For example: for the cure of pain of the temples, the part below the sternum is pressed; for the cure of cold and pain, the part below the ribs; for colic, the points of the fingers and lips; for headache, the shoulders; for toothache, the facial artery, shoulder and cleft of thumb and fore-finger; for cholera, the calf of the leg; for general discomfort, the blood vessels.

Kung-Fu, or Tauist Medical Gymnastics, by John Dudgeon, [1895], at [sacred-texts.com](http://sacred-texts.com)

## CONCLUSION.

A certain amount of mystery surrounds all the Tauist doctrines. Modern chemistry was derived from their alchemy; and the adoption of the movement cure is also traceable to the Tauists. The desire has been long expressed to know something of the extent, importance and rationale of this particular practice of the sect, which goes back to the earliest ages and is closely interwoven with the habits and ideas of the Chinese people of the present day.

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The utmost confusion seems to exist regarding the character of Kung-fu. A distinguished Edinburgh graduate in medicine, in answer to enquiries about Kung-fu, wrote to my friend, the late Dr Roth of London, that it represented certain slips of paper printed with some religious sentences which people eat in the form of ashes,

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and enclosing two such slips of paper. This is confounding kung-fu with healing by charms and the chanting of prayers, which is very prevalent in China. (See then writer's series of articles on Chinese Arts of Healing--Chinese Recorder). The late Dr. Porter Smith of Hankow described kung-fu as a species of disciplinary calisthenics practised by Tauist priests. The writer has therefore attempted an exhaustive review of the practice of kung-fu, and it is hoped that this contribution will now set all doubt at rest respecting this subject. He fears there will hardly be found a grain of truth and common sense in the whole subject to reward the labour and expense--by no means small--expended upon it. It required, too, a considerable amount of courage to undertake the publication of such a mass of rubbish. The reader, to whom the writer owes an apology, has no idea how much matter, only worthy of such a designation, has been discarded. The one gratification is alone left to him, viz.:--That the subject has now been so exhaustively threshed out, that no subsequent enquirer need enter the field in the hope of finding anything new or important. And that as Cervantes, in his Don Quixote, hung his pen so thigh on the conclusion of that ever-memorable work, that nobody coming after him would venture to take it down, so he hopes that the same will be the case in regard to this work.

The illustrations of this subject which might have been reproduced, are endless. The reader will, it is feared, think that the limit in this particular has been greatly overstepped. The diseases, too, for which they are prescribed, are so much alike that one figure for each disease might have sufficed. On account of the space occupied by them, it was thought advisable to reduce them by one of the photographic processes, but the Publishers recommended them to be inserted in their entirety as facsimiles of Chinese illustrations, which may have a certain interest for some as indicating the state of the engraver and designer's art. The prescriptions, too, may afford those more medically inclined some amusement, and possibly also some instruction in the style of Chinese prescriptions: the drugs used, the mode of preparation, dosage, etc. The growing interest and importance of medical gymnastic

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exercises at the present day is one of the chief excuses for the preparation and publication of this paper, and it is hoped that its further examination has been rendered unnecessary. How far the writer has succeeded in accomplishing M. Dally's wish--that some expert would investigate the subject of kung-fu and inform the public what it contains--, is left to the reader to judge.

THE END.